

# CHRISTIAN LITERATURE.

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VOL. XV.

JUNE, 1896.

No. 2.

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## AUGUSTINE AND THE PELAGIAN CONTROVERSY.

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### IV.

#### *The Letters to Anastasius and Paulinus.*

AFTER the publication of these treatises, the controversy certainly did not lull. But it relapsed for nearly three years, again, into less public courses. Meanwhile, Augustine was busy, among other most distracting cares (Ep. 145, 1), still defending the grace of God by letters and sermons. A fair illustration of his state of mind at this time, may be obtained from his letter to Anastasius (145), which assuredly must have been written soon after the treatise *On the Spirit and the Letter*. Throughout this letter, there are adumbrations of the same train of thought that filled that treatise; and there is one passage which may almost be taken as a summary of it. Augustine is weary of the vexatious cares that oppressed his life. He is ready to long for the everlasting rest. Yet he bewails the weakness which allowed the sweetness of external things still to insinuate itself into his heart. Victory over, and emancipation from, this, he asserts, "cannot, without God's grace, be achieved by the human will, which is by no means to be called free so long as it is subject to enslaving lusts." Then he proceeds as follows: "The law, therefore, by teaching and com-

manding what cannot be fulfilled without grace, demonstrates to man his weakness, in order that the weakness, thus proved, may resort to the Saviour, by whose healing the will may be able to do what it found impossible in its weakness. So, then, the law brings us to faith, faith obtains the Spirit in fuller measure, the Spirit sheds love abroad in us, and love fulfils the law. For this reason the law is called a schoolmaster, under whose threatening and severity 'whosoever shall call on the name of the Lord shall be delivered.' But 'how shall they call on Him in whom they have not believed?' Wherefore, that the letter without the Spirit may not kill, the life-giving Spirit is given to those that believe and call upon Him; but the love of God is poured out into our hearts by the Holy Spirit who is given to us, so that the words of the same apostle, 'Love is the fulfilling of the law,' may be realized. Thus the law is good to him that uses it lawfully; and he uses it lawfully, who, understanding wherefore it was given, betakes himself, under the pressure of its threatening, to liberating grace. Whoever ungratefully despises this grace by which the ungodly is justified, and trusts in his own strength for fulfilling the law, being ignorant of God's righteousness and going about to establish his own righteousness, is not submitting himself to the righteousness of God; and therefore the law is made to him not a help to pardon, but the bond of guilt; not because the law is evil, but because 'sin,' as it is written, 'works death to such persons by that which is good.' For by the commandment he sins more grievously, who, by the commandment, knows how evil are the sins which he commits."

Although Augustine states clearly that this letter is written against those "who arrogate too much to the human will, imagining that, the law being given, the will is of its own strength sufficient to fulfil the law, though not assisted by any grace imparted by the Holy Ghost, in addition to instruction in the law,"—he refrains still from mentioning the names of the authors of this teaching, evidently out of a lingering tender-

ness in his treatment of them. This will help us to explain the courtesy of a note which he sent to Pelagius himself at about this time in reply to a letter he had received from him some time before, and of which Pelagius afterward (at the Synod of Diospolis) made, to say the least of it, an ungenerous use. This note,<sup>1</sup> Augustine tells us, was written with "tempered praises" (wherefrom we see his lessening respect for the man), and in such a manner as to admonish Pelagius to think rightly concerning grace,—so far as could be done without raising the dregs of the controversy in a formal note. He sought to accomplish this by praying from the Lord for Pelagius, those good things by which he might be good forever, and might live eternally with Him who is eternal; and by asking his prayers in return, that he, Augustine, too, might be made by the Lord such as Pelagius seemed to suppose he already was. How Augustine could really intend these prayers to be understood as an admonition to Pelagius to look to God for what he was seeking to work out for himself, is fully illustrated by the closing words of this almost contemporary letter to Anastasius. "Pray, therefore, for us," he writes, "that we may be righteous,—an attainment wholly beyond a man's reach, unless he know righteousness and be willing to practise it, but one which is immediately realized when he is perfectly willing; but this cannot be in him unless he is healed by the grace of the Spirit, and aided to be able." The point had already been made in the controversy, that so much power was attributed to the human will by the Pelagian doctrine that no one ought to pray, "Lead us not into temptation, but deliver us from evil."

If he was anxious to avoid personal controversy with Pelagius himself in the hope that he might even yet be reclaimed, Augustine was equally anxious to teach the truth on all possible occasions. Pelagius had been intimate, when at Rome, with the pious Paulinus, bishop of Nola; and it was understood that there was

<sup>1</sup> *Epistle 146. See On the Proceedings of Pelagius, 50, 51, 52.*

some tendency at Nola to follow the new teachings. It was, perhaps, as late as 414, when Augustine made reply in a long letter,<sup>1</sup> to a request which Paulinus had sent him about 410<sup>2</sup> for an exposition of certain difficult passages of Scripture. Among these passages was Rom. xi. 28; and, in explaining it, Augustine did not withhold a tolerably complete account of his doctrine of predestination, involving the essence of his whole teaching as to grace. "For when he had said," he remarks, "'according to the election they are beloved for their father's sake,' he added, 'for the gifts and calling of God are without repentance.' You see that those are certainly meant who belong to the number of the predestinated. . . . 'Many indeed are called, but few chosen;' but those who are elect, these are 'called according to His purpose;' and it is beyond doubt that in them God's foreknowledge cannot be deceived. These He foreknew and predestinated to be conformed to the image of His Son, in order that He might be the first born among many brethren. But 'whom He predestinated, them He also called.' This calling is 'according to His purpose,' this calling is 'without repentance,'" etc., quoting Rom. v. 28-31. Then continuing, he says: "Those are not in this vocation who do not persevere unto the end in the faith that worketh by love, although they walk in it a little while. . . . But the reason why some belong to it and some do not, can easily be hidden, but cannot be unjust. For is there injustice with God? God forbid! For this belongs to those high judgments which, so to say, terrified the wondering apostle to look upon."

#### *Controversial Sermons.*

Among the most remarkable of the controversial sermons that were preached about this time, especial mention is due to two that were delivered at Carthage in the midsummer of 413. The former of these<sup>3</sup> was preached on the festival of John the Baptist's birth

<sup>1</sup> *Epistle* 149. See especially 18 sq.

<sup>2</sup> *Sermon* 293.

<sup>3</sup> *Ibid.* 121.



(June 24), and naturally took the forerunner for its subject. The nativity of John suggesting the nativity of Christ, the preacher spoke of the marvel of the incarnation. He who was in the beginning, and was the Word of God, and was Himself God, and who made all things, and in whom was life, even this one "came to us. To whom? To the worthy? Nay, but to the unworthy! For Christ died for the ungodly and the unworthy, though He was worthy. We indeed were unworthy whom He pitied; but He was worthy who pitied us, to whom we say, 'For Thy pity's sake, Lord, deliver us!' Not for the sake of our preceding merits, but 'for Thy pity's sake, Lord, deliver us;' and 'for Thy name's sake be propitious to our sins,' not for our merit's sake. . . . For the merit of sins is, of course, not reward, but punishment." The preacher then dwelt upon the necessity of the incarnation, and the necessity of a mediator between God and "the whole mass of the human race alienated from Him by Adam." Then, quoting 1 Cor. iv. 7, he asserts that it is not our varying merits but God's grace alone that makes us differ, and that we are all alike, great and small, old and young, saved by one and the same Saviour. "'What then,' some one says," he continues, "'even the infant needs a liberator?' Certainly he needs one. And the witness to it is the mother that faithfully runs to church with the child to be baptized. The witness is Mother Church herself, who receives the child for washing, and either for dismissing him [from this life] delivered, or nurturing him in piety. . . . Last of all, the tears of his own misery are witness in the child himself. . . . Recognize the misery, extend the help. Let all put on bowels of mercy. By as much as they cannot speak for themselves, by so much more pityingly let us speak for the little ones." Then follows a passage calling on the Church to take the grace of infants in their charge as orphans committed to their care, which is in substance repeated from a former sermon.<sup>1</sup> The speaker proceeded to

<sup>1</sup> *Sermon* 176, 2.

quote Matt. i. 21, and apply it. If Jesus came to save from sins, and infants are brought to Him, it is to confess that they, too, are sinners. Then, shall they be withheld from baptism? "Certainly, if the child could speak for himself, he would repel the voice of opposition, and cry out, 'Give me Christ's life! In Adam I died: give me Christ's life; in whose sight I am not clean, even if I am an infant whose life has been but one day in the earth.'" "No way can be found," adds the preacher, "of coming into the life of this world except by Adam; no way can be found of escaping punishment in the next world except by Christ. Why do you shut up the one door?" Even John the Baptist himself was born in sin; and absolutely no one can be found who was born apart from sin, unless we can find one who has been born apart from Adam. "'By one man sin entered into the world, and by sin, death; and so it passed through upon all men.' If these were my words, could this sentiment be expressed more expressly, more clearly, more fully?"

Three days afterwards,<sup>1</sup> on the invitation of the Bishop of Carthage, Augustine preached a sermon professedly directed against the Pelagians,<sup>2</sup> which took up the threads hinted at in the former discourse, and developed a full polemic with reference to the baptism of infants. He began, formally enough, with the determination of the question in dispute. The Pelagians concede that infants should be baptized. The only question is, For what are they baptized? We say that they would not otherwise have salvation and eternal life; but they say it is not for salvation, not for eternal life, but for the kingdom of God. "The child, they say, although not baptized, by the desert of his innocence, in that he has no sin at all, either actual or original, either from himself or contracted from Adam, necessarily has salvation and eternal life even if not

<sup>1</sup> The inscription says, "V Calendas Julii," i.e., June 27. But it also says, "*In natalis martyris Guddentis*," whose day appears to have been July 18. Some of the martyrologies assign the 28th of June to Gaudentius (which some copies read here), but possibly none to Guddene.

<sup>2</sup> *Sermon* 294.

baptized ; but is to be baptized for this reason,—that he may enter into the kingdom of God, i.e., into the kingdom of heaven.” He then showed that there is no eternal life outside the kingdom of heaven, no middle place between the right and left hand of the judge at the last day, and that, therefore, to exclude one from the kingdom of God is to consign him to the pains of eternal fire ; while, on the other side, no one ascends into heaven unless he has been made a member of Christ, and this can only be by faith,—which, in an infant’s case, is professed by another in his stead. He next treated, at length, some of the puzzling questions with which the Pelagians were wont to try the catholics ; and then, breaking off suddenly, he took a volume in his hands. “ I ask you,” he said, “ to bear with me a little : I will read somewhat. It is St. Cyprian whom I hold in my hand, the ancient bishop of this see. What he thought of the baptism of infants,—nay, what he has shown that the Church always thought,—learn in brief. For it is not enough for them to dispute and argue I know not what impious novelties : they even try to charge us with asserting novelties. It is on this account that I read here St. Cyprian, in order that you may perceive that the orthodox understanding and catholic sense reside in the words which I have been just now speaking to you. He was asked whether an infant ought to be baptized before he was eight days old, seeing that by the ancient law no infant was allowed to be circumcised until he was eight days old. A question arose from this as to the day of baptism,—for concerning the origin of sin there was no question ; and therefore from this thing of which there was no question, that question that had arisen was settled.” Whereupon he read to them the passage out of Cyprian’s letter to Fidus, which declares that he, and all the council with him, unanimously thought that infants should be baptized at the earliest possible age, lest they should die in their inherited sin and so pass into eternal punishment.<sup>1</sup> The

<sup>1</sup> The passage is quoted at length in *On the Merits and Remission of Sins*, iii. 10. Compare *Against Two Letters of the Pelagians*, iv. 23.

sermon closed with a tender warning to the teachers of these strange doctrines. He might call them heretics with truth, but he will not ; let the Church seek still their salvation, and not mourn them as dead ; let them be exhorted as friends, not striven with as enemies. "They disparage us," he says, "we will bear it ; let them not disparage the rule [of faith], let them not disparage the truth ; let them not contradict the Church, which labours every day for the remission of infants' original sin. This thing is settled. The errant disputer may be borne with in other questions that have not been thoroughly canvassed, that are not yet settled by the full authority of the Church,—their error should be borne with : it ought not to extend so far that they endeavour to shake even the very foundations of the Church !" He hints that although the patience hitherto exhibited towards them is "perhaps not blame-worthy," yet patience may cease to be a virtue, and become culpable negligence. In the mean time, however, he begs that the catholics should continue amicable, fraternal, placid, loving, long suffering.

*Letter to Hilary of Sicily.*

Augustine himself gives us a view of the progress of the controversy at this time, in a letter written in 414.<sup>1</sup> The Pelagians had everywhere scattered the seeds of their new error. Some of them, by his ministry and that of his brother workers, had, "by God's mercy," been cured of their pest. Yet they still existed in Africa, especially about Carthage, and were everywhere propagating their opinions in subterraneous whispers, for fear of the judgment of the Church. Wherever they were not refuted they were seducing others to their following ; and they were so spread abroad that he did not know where they would break out next. Nevertheless, he was still unwilling to brand them as heretics, and was more desirous of healing them as sick members of the Church than of cutting

<sup>1</sup> *Epistle* 157, 22.

them off finally as too diseased for cure. Jerome also tells us that the poison was spreading in both the East and the West, and mentions particularly as seats where it showed itself the islands of Rhodes and Sicily. Of Rhodes we know nothing further; but from Sicily an appeal came to Augustine in 414 from one Hilary,<sup>1</sup> setting forth that there were certain Christians about Syracuse who taught strange doctrines, and beseeching Augustine to help him in dealing with them. The doctrines were enumerated as follows: "They say (1) that man can be without sin, (2) and can easily keep the commandments of God if he will; (3) that an unbaptized infant, if he is cut off by death, cannot justly perish, since he is born without sin; (4) that a rich man that remains in his riches cannot enter the kingdom of God, except he sell all that he has; . . . (5) that we ought not to swear at all;" and (6) apparently, that the Church is to be in this world without spot or blemish. Augustine suspected that these Sicilian disturbances were in some way the work of Coelestius, and therefore in his answer<sup>2</sup> informs his correspondent of what had been done at the Synod of Carthage (412) against that heretic.

The long letter that was thus called forth follows the inquiries in the order they were put by Hilary. To the first of these Augustine replies substantially as he had treated the same matter in the second book of the treatise, *On the Merits and Forgiveness of Sins*,—that it is opposed to Scripture to hold that man can live sinlessly in this life, but that it is less a heresy than the wholly unbearable opinion that this state of sinlessness can be attained without God's help. "But when they say that free will suffices to man for fulfilling the precepts of the Lord, even though unaided to good works by God's grace and the gift of the Holy Spirit, it is to be altogether anathematized and detested with all execration. For those who assert this are inwardly alien from God's grace, because being ignorant of God's righteousness, like the Jews of whom the apostle speaks,

<sup>1</sup> *Epistle* 156 among Augustine's *Letters*.

<sup>2</sup> *Ibid.* 157, 22.

and wishing to establish their own, they are not subject to God's righteousness, since there is no fulfilment of the law except love ; and of course the love of God is shed abroad in our hearts, not by ourselves, nor by the force of our own will, but by the Holy Ghost who is given to us." Dealing next with the second point, he drifts into the matter he had more fully developed in his work *On the Spirit and the Letter*. "Free will avails for God's works," he says, "if it be divinely aided, and this comes by humble seeking and doing ; but when deserted by divine aid, no matter how excellent may be its knowledge of the law, it will by no means possess solidity of righteousness, but only the inflation of ungodly pride and deadly arrogance. This is taught us by that same Lord's Prayer ; for it would be an empty thing for us to ask God 'Lead us not into temptation,' if the matter was so placed in our power that we would avail for fulfilling it without any aid from Him. For this free will is free in proportion as it is sound, but it is sound in proportion as it is subject to divine pity and grace. For it faithfully prays, saying, 'Direct my ways according to Thy word, and let no iniquity reign over me.' For how is that free over which iniquity reigns ? But see who it is that is invoked by it, in order that it may not reign over it. For it says not, 'Direct my ways according to free will because no iniquity shall rule over me,' but 'Direct my ways according to *Thy word, and let no iniquity rule over me.*' It is a prayer, not a promise ; it is a confession, not a profession ; it is a wish for full freedom, not a boast of personal power. For it is not 'every one who confides in his own power,' but 'every one who calls on the name of God,' that 'shall be saved.' "But how shall they call upon Him," he says, 'in whom they have not believed ?' Accordingly, then, they who rightly believe, believe in order to call on Him in whom they have believed, and to avail for doing what they receive in the precepts of the law ; since what the law commands, faith prays for." "God, therefore, commands continence, and gives continence ; He commands by the law, He give by grace ; He commands

by the letter, He gives by the spirit : for the law without grace makes the transgression to abound, and the letter without the Spirit kills. He commands for this reason,—that we who have endeavoured to do what He commands and are worn out in our weakness under the law, may know how to ask for the aid of grace ; and, if we have been able to do any good work, that we may not be ungrateful to Him who aids us." The answer to the third point traverses the ground that was fully covered in the first book of the treatise *On the Merits and Forgiveness of Sins*, beginning by opposing the Pelagians to Paul in Rom. v. 12-19 : "But when they say that an infant, cut off by death unbaptized, cannot perish since he is born without sin,—it is not this that the apostle says ; and I think that it is better to believe the apostle than them." The fourth and fifth questions were new in this controversy ; and it is not certain that they belong properly to it, though the legalistic asceticism of the Pelagian leaders may well have given rise to a demand on all Christians to sell what they had and give to the poor. This one of the points, Augustine treats at length, pointing out that many of the saints of old were rich, and that the Lord and His apostles always so speak that their counsels avail to the right use, not the destruction of wealth. Christians ought so to hold their wealth that they are not held by it and by no means prefer it to Christ. Equal good sense and mildness are shown in his treatment of the question concerning oaths ; he points out that they were used by the Lord and His apostles, but advises that they be used as little as possible lest by the custom of frequent oaths we learn to swear lightly. The question as to the Church, he passes over as having been sufficiently treated in the course of his previous remarks.

*The Treatise on "Nature and Grace."*

To the number of those who had been rescued from Pelagianism by his efforts, Augustine was now to have the pleasure of adding two others, in whom he seems



to have taken much delight. Timasius and James were two young men of honourable birth and liberal education, who had been moved, by the exhortations of Pelagius, to give up the hope that they had in this world and to enter upon the service of God in an ascetic life.<sup>1</sup> Naturally, they had turned to him for instruction, and had received from him a book to which they had given their study. They met somewhere with some of Augustine's writings, however, and were deeply affected by what he said as to grace, and now began to see that the teaching of Pelagius opposed the grace of God by which man becomes a Christian. They gave their book, therefore, to Augustine, saying that it was Pelagius', and asking him for Pelagius' sake, and for the sake of the truth, to answer it. This was done; the resulting book, *On Nature and Grace*, was sent to the young men, and they returned a letter of thanks<sup>2</sup> in which they professed their conversion from their error. In this book, too, which was written in 415, Augustine refrained from mentioning Pelagius by name,<sup>3</sup> still feeling it better to spare the man while not sparing his errors. But he tells us, that, on reading the book of Pelagius' to which it was an answer, it became clear to him beyond any doubt that Pelagius' teaching was distinctly anti-Christian;<sup>4</sup> and when speaking of his own book privately to a friend, he allows himself to call it "a considerable book against the heresy of Pelagius, which he had been constrained to write by some brethren whom Pelagius had persuaded to adopt his fatal error, denying the grace of Christ."<sup>5</sup> Thus his attitude towards the persons of the new teachers was becoming ever more and more strained, despite his recognition of the excellent motives that might lie behind their "zeal not according to knowledge."

The treatise which was thus called out opens with a

<sup>1</sup> *Epistles* 177, 6; and 179, 2.

<sup>2</sup> *Ibid.* 168. *On the Proceedings of Pelagius*, 48.

<sup>3</sup> *On the Proceedings of Pelagius*, 47; and *Epistle* 186, 1.

<sup>4</sup> Compare *On Nature and Grace*, 7; and *Epistle* 186, 1.

<sup>5</sup> *Epistle* 169, 13.

recognition of the zeal of Pelagius. As it burned most ardently against those who, when reproved for sin, take refuge in censuring their nature, Augustine compares it with the heathen view as expressed in Sallust's saying, "The human race falsely complains of its own nature."<sup>1</sup> He charges it therefore with not being according to knowledge, and proposes to oppose it by an equal zeal against all attempts to render the cross of Christ of none effect. He then gives a brief but excellent summary of the more important features of the catholic doctrine concerning nature and grace (2-7). Opening the work of Pelagius which had been placed in his hands, he examines his doctrine of sin, its nature and effects. Pelagius, he points out, draws a distinction, sound enough in itself, between what is "possible" and what is "actual," but applies it unsoundly to sin, when he says that every man has the *possibility* of being without sin (8-9), and therefore without condemnation. Not so, says Augustine: an infant who dies unbaptized has no possibility of salvation open to him; and the man who has lived and died in a land where it was impossible for him to hear the name of Christ, has had no possibility open to him of becoming righteous by nature and free will. If this be not so, Christ is dead in vain, since all men in that case might have accomplished their salvation, even if Christ had never died (10). Pelagius, moreover, he shows, exhibits a tendency to deny the sinful character of all sins which are impossible to avoid, and so treats of sins of ignorance as to imply that he entirely excuses them (13-19). When he argues that no sin, because it is not a substance, can change nature, which is a substance, Augustine replies that this destroys the Saviour's work,—for how can He save from sins if sins do not corrupt? And, again, if an act cannot injure a substance, how can abstention from food, which is a mere act, kill the body? In the same way sin is not a substance; but God is a substance,—yea, the height of substance, and only true sustenance of the reason-

<sup>1</sup> *On Nature and Grace*, I; Sallust's *Jugurtha*, prologue.

able creature ; and the consequence of departure from Him is to the soul what refusal of food is to the body (22). To Pelagius' assertion that sin cannot be punished by more sin, Augustine replies that the apostle thinks differently (Rom. i. 21-31). Then putting his finger on the main point in controversy, he quotes the Scriptures as declaring the present condition of man to be that of spiritual death. "The Truth then designates as *dead* those whom this man declares to be unable to be damaged or corrupted by sin,—because, forsooth, he has discovered sin to be no substance !" (25). It was by free will that man passed into this state of death ; but a dead man needs something else to revive him,—he needs nothing less than a Vivifier. But of vivifying grace, Pelagius knows nothing ; and by knowing nothing of a Vivifier, he knows nothing of a Saviour ; but rather by making nature of itself able to be sinless, he glorifies the Creator at the expense of the Saviour (39). Next is examined Pelagius' contention that many saints are enumerated in the Scriptures as having lived sinlessly in this world. While declining to discuss the question of fact as to the Virgin Mary (42), Augustine opposes to the rest the declaration of John in 1 John i. 8 as final, but still pauses to explain why the Scriptures do not mention the sins of all, and to contend that all who ever were saved, under the Old Testament or under the New, were saved by the sacrificial death of Christ and by faith in Him (40-50). Thus we are brought, as Augustine says, to the core of the question, which concerns, not the fact of sinlessness in any man, but man's ability to be sinless. This ability Pelagius affirms of all men, and Augustine denies of all, "unless they are justified by the grace of God through our Lord Jesus Christ and Him crucified" (51). Accordingly, the whole discussion concerns grace, which Pelagius does not admit in any true sense, but places only in the nature that God has made (52).

We are next invited to attend to another distinction of Pelagius', in which he discriminates sharply between the nature that God has made, the crown of which is

free will, and the use that man makes of this free will. The endowment of free will is a "capacity;" it is, because given by God in our making, a necessity of nature, and not in man's power to have or not have. It is the right use of it only, which man has in his power. This analysis Pelagius illustrates at length by appealing to the difference between the possession and use of the various bodily senses. The ability to see, for instance, he says, is a necessity of our nature; we do not make it, we cannot help having it; it is ours only to use it. Augustine criticises this presentation of the matter with great acuteness (although he is not averse to the analysis itself), with a view to showing the inapplicability of the illustrations used. For, he asks, is it not possible for us to blind ourselves, and so no longer have the ability to see? And would not many a man like to control the "use" of his "capacity" to hear when a screechy saw is in the neighbourhood? (55). The falsity of the contention illustrated, he argues, is evident from the fact that Pelagius has ignored the fall, and, even were that not so, has so ignored the need of God's aid for all good, in any state of being, as to deny it (56). Moreover, it is altogether a fallacy, Augustine argues, to contend that men have the "ability" to make every use we can conceive of our faculties. We *cannot* wish for unhappiness; God *cannot* deny Himself (57); and just so, in a corrupt nature, the mere possession of a *faculty of choice* does not imply the ability to use that faculty for not sinning. "Of a man, indeed, who has his legs strong and sound, it may be said admissibly enough, 'whether he will or not, he has the capacity of walking;' but if his legs be broken, however much he may wish to walk, he has not the 'capacity' to do so. The nature of which our author speaks is corrupted" (57). What, then, can he mean by saying that, whether we will or not, we have the capacity of not sinning,—a statement so opposite to Paul's in Rom. vii. 15? Some space is next given to an attempted rebuttal by Pelagius of the testimony of Gal. v. 17, on the ground that the "flesh" there does not refer to the baptized (60-70). Then the pas-

sages are examined which Pelagius had quoted against Augustine out of earlier writers,—Lactantius (71), Hilary (72), Ambrose (75), John of Constantinople (76), Xystus,—a blunder of Pelagius', who quoted from a Pythagorean philosopher, mistaking him for the Roman bishop Sixtus (57), Jerome (78), and Augustine himself (80). All these writers, Augustine shows, admitted the universal sinfulness of man,—and especially he himself had confessed the necessity of grace in the immediate context of the passage quoted by Pelagius. The treatise closes (82 sq.) with a noble panegyric on that love which God sheds abroad in the heart by the Holy Ghost, and by which alone we can be made keepers of the law.

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## S. FRANCIS DE SALES: DOCTOR OF THE CHURCH.

(In three parts.)

### PART II.

WE may imagine, then, the state of this country in the year 1594. Its old religion had been destroyed, and a new religion violently substituted in the generation previous. The old was only known through the false statements of the ministers, and was looked on with fear and dislike. Its ruined monuments remained, signs of its weakness and of the triumph of the new doctrines, a poor omen of S. Francis's success. During the five years, between 1589 and 1594, it had changed its profession of faith according to the changes of the war, until religion had become little more than a name. In a letter to the Nuncio at Turin (*Ib.* 24), S. Francis says :—

On the re-occupation by the Duke of his ancient patrimony, many of the inhabitants, moved rather by the noise of bombs and arquebuses than by preaching, returned into the bosom of the Holy Roman Church; these provinces, having then been infested with the incursions of the Genevese and French, returned to their slough.

He thus describes the state of the country (*Ib.* 49) :—

When we entered those bailiwicks, sad indeed did everything appear. For we saw sixty-five parishes, in which, except the officials of the Duke, there were not, among so many thousands of persons (*ex tot millibus*), one hundred Catholics. The Churches, partly stripped, partly in ruins ; nowhere the sign of the cross, nowhere altars ; and everywhere all vestiges of the ancient and true faith destroyed ; everywhere ministers—*i.e.*, teachers of heresy.

At the end of four years the whole country was Catholic, the parishes organized, churches being restored, and scarcely one hundred Calvinists remained. The Catholic and true explanation of this stupendous change is, that the power of Christ's Church, as exhibited in and by her saintly minister, triumphed over error and sin. Mr. Bacon's explanation is summed up in the word, *persecution*. We will take his division of S. Francis's mission into two nearly equal periods. Only in the latter does he assert the use of actual violence ; but he ingeniously prepares the way, by proving, as he pretends, the utter failure of all legitimate means of conversion, in spite of every advantage, during the first two years. His account of these offers the following outline. He starts with the assumption that as an envoy of the Duke, Francis was aided in his work by a "prodigious combination of influences." He was "flush of money and resources of every kind, backed by the treasury and army of Savoy, and perhaps the best protected man in Europe." Similarly, conversion would be attended by "vast worldly advantages." Therefore the refusal of the people during the first two years to declare themselves Catholics, was because they were "so heartily attached to their faith." And he puts out of court, as preposterous, all statements of suffering or perils incurred by S. Francis.

We begin by exposing the utter hollowness of the assumption on which this account rests. The Duke, indeed, sent Francis, and gave him letters to the municipal authorities of Thonon, and to the governor of the fortress of Allinges, three or four miles from that town. But then he seemed to forget his existence

during these two years, while the governor was able to do nothing more than ensure him a safe night's lodging. The cause of this strange supineness was the wars and complicated State affairs in which Savoy was at this time engaged. These belong to the general history of the time; we are concerned with the effect, or fact, which is amply proved from the letters which Mr. Bacon is good enough to let us put in.

I speak, then, now, says the Saint (*Let.* 49), of what I have seen, and of what, so to speak, my hands have touched, so that I should be beyond shame if I lied; most silly if I were ignorant of anything.

In a letter to Blessed Canisius, of April, 1596—*i.e.*, a year and a half after the mission began—he says (*Let. Inéd.* 29):—

Although the affair was begun by his authority, he gives no heed to it, being embarrassed by other things.

In a letter of President Favre's, of about the same date, we read (*Let.* 12):—

I learn every day of your victories, which grow greater and greater. But it is a sad thing of which you so justly complain, that an affair of such importance is treated so coldly by those who ought to favour it . . . in these times, too, in which a truce of so many months should be giving good hopes.

In a letter of S. Francis to the Duke, of September, 1596, he says (*Let.* 32):—

This is the second year we preach here at Thonon without much fruit, both because the inhabitants will not believe that we have been preaching by your highness's orders, only seeing us supported from day to day, as, &c. . . . Even the expenses incurred up to this are not yet paid.

And in a *mémoire*, attached to this letter, he says:—

Their highnesses commanded that means of support should be provided. This not having been done, the inhabitants will not believe that we are here by their will.

And a few weeks later he declares (*Opuscules*, p. 75):—“I have already employed twenty-seven months in

<sup>1</sup> In Blaise's edition of the “Œuvres,” there are five volumes of “Lettres” and two volumes of “Lettres Inédites.” Mr. Bacon seems to be quite ignorant of the existence of the latter, though they have been published fifty years, and form the complement of the other letters.



this miserable country *at my own expense*." Mr. Bacon actually quotes this sentence, leaving out the words italicised. We must remind our readers that M. de Boisy positively refused to help his son, in order, if possible, to force him to renounce so dangerous and hopeless an undertaking. The Saint subsisted entirely on the little means his mother was able secretly to send him.

But not only was the Duke, in his distant Court of Turin, unable to help the mission, but there was a strong and desperate party on the other side. The little country was entirely open to those of Berne and Geneva who were willing to strain every nerve to support their political and religious aims, and who had, as we have seen, proved their power. The Chablais was overrun with their emissaries and ministers, and the Duke's influence, as yet, had no force among the people compared with theirs. It would not be to Mr. Bacon's purpose to mention, and he probably did not know it, that S. Francis was not the first preacher sent into the Chablais at this time. A few months before him a M. Bouchut had gone to Thonon, but had fled on the destruction of the Château by the townsfolk and the Genevese. Even this insult the Duke could not attempt to avenge till nearly five years later. But if his credit was not great enough to save his own fortress, and he had not leisure to punish such an outrage, what could he be expected to do for a single forlorn missionary? Still more direct proof is afforded us by the letters. S. Francis says to Pope Clement VIII. (*Let.* 49) :—

The Bernese, Genevese, and such like children of perdition, by their emissaries, deterred the people from hearing our sermons, declaring that the truce was but a truce; peace not made, that presently Duke and priests should be expelled by force of arms, and heresy flourish again.

Again, and more distinctly (*Let.* 5) :—

The obstinacy of this people is so great that it has been forbidden by public ordinance to come to Catholic sermons; and when we hoped some would come . . . we have found that all have resolved the same, with mutual exhortations; and they make this excuse for their crime, that if it was known they leaned ever so little towards

the Catholic religion, they would be maltreated by the Bernese and Genevese among whom they live, not only as Catholics, but also as apostates; and therefore we cannot expect them till peace is absolutely made. . . . It is, then, not enough that we take from them heresy, we must first take away love of this world.

This, indeed, is the real clue to the difficulty of converting these people. We do not maintain that they had any attachment to the Catholic religion; indeed, as known to them by the false representations of their ministers, it would be a just object of abhorrence; on the other hand, they had no attachment to Calvinism; they were far more anxious about this world than about the next, and therefore, as we shall show, while S. Francis, a little later, got them to see the doctrine's truth, he could not get them to embrace it till they were secure.

Mr. Bacon talks of the liberty of conscience guaranteed by treaties. It is a mere figment under such conditions as these, when the one party could not, and the other would not, carry it out. It supposes, at the least, security for life and property under either of the tolerated religions; and such protection of the State as is given to secure this is no interference with liberty, but simply the weight necessary to keep the balance true. But at present even such protection was absent, and we shall see further proof of this as we proceed. The accusation, then, of Catholic proselytism resolves itself into the fact of Protestant tyranny. We are now in a position to bring forward the statements of Catholic biographers—statements which Mr. Bacon ridicules, but against which he has no better argument to show than the hypothesis we have just exploded. The real history of these first two years, instead of being a record of failure in spite of every advantage, is one of success in face of every obstacle. Indeed, the history, especially of the first few months, is little but an account of these obstacles; the "sowing in tears to reap in joy." When we give no other authority, our reference will be to M. Hamon. This subject occupies his Third Book.

During the first ten months—*i.e.*, till July, 1595—S. Francis accepted the hospitality of the Governor of

Allinges, going out daily to preach and instruct in Thonon or elsewhere. Mr. Bacon sneers at the pleasant daily walk into the town, as if this were represented by Catholic writers as an heroic work. For that matter, S. Francis went to reside in Thonon after ten months. It is not in this that they magnify his fortitude, but in his long excursions into the country wilds, preaching three or four times a day. These apostolic journeyings Mr. Bacon ignores, though he contradicts himself elsewhere by asserting that "in the country villages they refused not only to hear him, but even so much as to give him a lodging on payment." It is on authentic record that he could not even buy bread, that on one occasion he and his cousin only saved themselves from being frozen to death by taking refuge for the night in the village bakehouse. On December 12, 1594, benighted in a wood frequented during the deep snow by packs of wolves, he had to tie himself to the higher branches of a tree, and was found by some peasants next morning utterly benumbed and almost dead. Many a night he passed in the ruins of a church, or under the eaves of the inhospitable houses. His devotion caused him labours which his preachings did not indeed directly require, but which were no doubt one of the great causes of success in preaching, not only by drawing down the divine blessing, but also by the example of his piety and self-sacrifice. The weary journey to Allinges, after the labours of a day in Thonon or in the country, was to be able to say his daily Mass, which he never omitted. And after he took up his residence in Thonon, he would every day cross the Drance into the Catholic part of the Chablais for the same purpose; in the winter (of 1595-6) over a frozen and slippery plank, at the risk of his life. In the winter, too, these pious journeys were often traced in blood, on account of severe chilblains, from which he suffered, and which his indefatigable activity never allowed to heal. Whatever Mr. Bacon may pretend, the winters of the Chablais are very rigorous; that of 1594-5 was exceptionally severe. And the summer furnished opportunities of heroic example equally effec-

tive. We read of a nobleman named Bouvier, whose conversion, years later, sprang from having seen the Apostle preaching to the peasants in the open air, with head uncovered, under the burning sun of the Chablais. But any difficulty in his work coming from personal hardships, was of no importance compared with that which was caused by the action of the ministers. His character was decried ; he was proclaimed everywhere as impious, a spy, and a sorcerer. He says (*Let. 6*) :—“ Our heads are threatened by so many evils (*clades*), that there seems no hope of advancing piety here.” Not only his doctrine, but his person also was represented as a fit object of aversion, and even of attack. The people were instructed to flee his conversation as a pestilence, and there can be no doubt that his life was frequently attempted. According to the principles of the more consistent Calvinists, it was lawful even for private individuals to take the life of such a servant of Satan as Francis was represented to be. A Protestant deposed on oath, after his conversion, that on the 8th January, 1595, he thrice posted himself on S. Francis’s route, from Thonon to Allinges, and thrice drew trigger upon him, but each time the gun missed fire. Afterwards, he several times placed assassins in his path, but the Saint escaped them in ways which seemed miraculous. On the 1st July, 1595, he was attacked on Mount Voiron, while attempting to re-establish a shrine there of our Lady, by the infuriated country-people, and barely escaped with his life. On the 18th of the same month, he and his faithful attendant, George Roland, were attacked by two assassins on their way to Allinges, but he disarmed them by his majesty and intrepidity. A few days later, when he first began to sleep in Thonon, several men broke into the house with the intention of taking his life ; but though he was really there, God did not allow them to discover him. As late as Ash-Wednesday, 1597, the observance of the ceremony of that day provoked a tumult in Thonon, which nearly cost him his life. Mr. Bacon’s assertion that the Saint makes no reference to these attacks would, if true, only prove his courage

and his humility ; but, as a fact, we find a distinct reference to one of them. He is reassuring his father, after a terrific account given by Roland of the affair of the 18th July (*Let. Inéd.* 28) :—

If Roland were your son, as he is but your valet, he would not have grown cowardly for such a little skirmish as this, and would not make out of it the report of a great battle. *The evil will of our adversaries cannot be doubted* ; but you are wronged by anyone who doubts our courage.

Besides these, there remained the great and fundamental obstacle. "Faith is by hearing." Fear and prejudice prevented the people from listening to him. And, as he says (*Let.* 8, November, 1595) :—

Private obstinacy was not enough. . . . In public council the chief inhabitants of Thonon<sup>1</sup> have sworn together never to go to the Catholic preaching. . . . This happened the day before yesterday in the town hall.

But the Apostle was not daunted by such dangers or difficulties. In the same letter he says :—

I think I see what they want . . . to *compel* us, having lost hope of doing anything, to go away. But we otherwise (*atqui nos contra*) : as long as the articles of the truce and authority of superiors allow, we shall keep on . . . entreating, rebuking, exhorting, in all patience and doctrine. And not only must sermons be preached, but *sacrifices must be offered*, if we are to succeed in this combat, that the devil may find he helps, rather than injures us, by these arts.

Finding it impossible to get a hearing for his spoken word, he began, in January, 1595, the writing and distribution of small tracts of the Catholic doctrine. Mr. Bacon insinuates that he adapted his teaching to the circumstances, and dishonestly concealed the true nature of Catholic doctrine. This is a fair specimen of the method, and at the same time of the utter worthlessness, of his argument. He calls the proceeding "characteristic of the man," asserts "that it was charged against him by his own brethren that he was not honest in the matter," and implies that the book had afterwards been suppressed. Thus he seems to make out a strong cumulative argument. The tenor of our article must furnish an answer to the first point.

<sup>1</sup> Under the direction of the ministers, as appears from the rest of the letter.

All that there is of truth in the second is, that *three years later* some of S. Francis's fellow-workers made a complaint to the Bishop about the mildness of his manner with heretics. The good fathers, who feared to encourage them in their delusions, and who had not reached that height of supernatural charity which is also the highest truth, complained that "he forgot himself so far as to call the heretics his brothers." (Hamon i. 286.) Will Mr. Bacon take exception to this? As to the book "that would have settled the question," but "completely and mysteriously disappeared from the face of the earth," will it be believed that the mere remains of it form, under the name of "Controversies," one of the largest volumes of the very edition of the Saint's works which Mr. Bacon is using? If S. Francis had been preaching before the Pope and Cardinals, he could not have put Catholic truth more fully or uncompromisingly. We quote a short passage given in the *processus* from the autograph, discovered, during the Vatican Council, among the Chigi MSS.:—

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Still in private conversations the ministers have confessed that we drew good conclusions from the Holy Scriptures about the mystery of the most august Sacrament of the Altar, and all the rest would confess the same, but for this immoderate worldly fear.

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## WILLIAM SANDAY.

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From *The Expository Times* (Edinburgh), March, 1896.

### II.

IT remains now to indicate more explicitly the questions to which Professor Sanday has specially devoted himself, and in connection with which we may yet look for fresh gifts from his pen. It would interest and amuse his younger admirers to learn that when Dr. Sanday began his career as author in 1872, his weak spot was, in Professor Westcott's judgment, *textual criticism*.<sup>1</sup> Since then how great the change! For at the present he has no living superior in all-round mastery of the varied branches of New Testament criticism. Of this several of the writings named in the Bibliography below will serve as reminders. But those who have worked at close quarters with him

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Of recent years Dr. Sanday has been drawing nearer and nearer to another great subject, that of the origin and mutual relations of the Synoptic Gospels. His ripeness here betrays itself in several things that he has written. He is known for two things: first for his steady advocacy of the 'Two Document Theory' in opposition to those who rely simply on oral tradition; and next for his patient hopefulness over against those who despair of even an approximate solution. Nor need we relinquish the hope that ere long he may gather up again in some form the results of his continued studies, and help opinion to take yet another step towards the desired goal.

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also ; and such learning may pass over into teaching at almost any time. Meanwhile, however, the traditions of his new chair are turning his studies in the direction of biblical theology and the history of doctrine, since his inaugural course of lectures has been on the Doctrine of the Trinity.

But the variety of his living interests has on occasion forced him into several other paths. Thus the two papers on the 'Origin of the Christian Ministry' are perhaps the best summary in English of the principles and present position of this most delicate but important subject. Characteristically enough, too, he there makes the first adequate acknowledgment coming from an English clergyman of the sterling service done by the late Dr. Hatch to the problem in hand.<sup>1</sup> For he has ever dared to cover with the ægis of his fair name, to which no party-title can ever be attached, the head of fellow-Churchmen, and even of fellow-Christians who do not conventionally rank as fellow-Churchmen, who, though discounted or ostracised as *personæ ingratae* within the Christian Commonwealth, have yet seemed to him to deserve well of those who love truth and ensue it. Such courage is all too rare in men of sensitive nature, whose snare is to love peace at the expense of generosity and justice ; and it stamps its possessor with a note of moral strength that adds indefinitely to the distinction of a man however distinguished already.

Quite recently, too, Dr. Sanday has blossomed out into set *conciones ad populum* on what may justly be termed burning questions of the day. As regards 'Biblical Criticism' and its bearing on inspiration, he has felt that one half of his professorial duty was 'to do what he could to help the public mind to clear itself in times of difficulty and perplexity.' And he has nobly risen to that duty both in his Bampton Lectures, and in the two volumes of discourses published in 1891-1892. In the latter of these he also essays to set the engrossing 'Social Movement' in the light of the

<sup>1</sup> See also the frank, if discriminating, welcome given to Dr. Hatch's posthumous Hibbert Lectures in a University Sermon, printed in *Oracles of God* as Sermon ix.



genius of Christ's gospel, and to delimit the duties of the pulpit and the clergy to its importunate demands on their sympathy and aid. His central thought is that, 'the Christian teacher *is* called upon to enforce duties as duties; he is *not* called upon to claim or defend or champion rights as rights.' This latter task belongs rather to the sphere of citizenship, which was prior to the distinctive message of Christ, and which cannot as yet be treated as simply coextensive with the kingdom of God in its strict or proper sense (Rom. xiv. 17). No doubt this position, if baldly stated, is liable to be misconstrued; but let none thus judge of it till he has first perused the sermon itself.

It may be a fancy, but it is a harmless fancy, that sees in Dr. Sanday's recent flights into the regions of the higher synthetic or constructive thought, something like the outgrowing of an instinctive and, in the first instance, wholesome distrust of the speculative reason in man. That he should have refused to swallow German idealism or any other defiant *à priori*ism in the days of his youth, and to run violently in the ways of Hegelian historiography of the Strauss or Tübingen type, is indeed a mercy. But to suffer what he would playfully style his 'home-made philosophy' to be for ever cribbed and confined within the categories of Butlerian common sense, would surely be rather calamitous at a time when both the progress of biblical research and the stress of social miseries make a deep but discriminating realisation of the immanence, and not only the transcendence of God, the condition of a satisfyingly constructive view of things.<sup>1</sup> And it may be that, by the English method of ripening experience, a certain redressing of the balance between the philosophic and historic aspect of things may have gone on in a critico-historical mind, such as one may guess Dr. Sanday's by nature to be. Be this as it may, if the 'English school' of historic criticism, for which Dr. Sanday sometimes pleads,<sup>2</sup> shall always keep as open a

<sup>1</sup> Reference may here be made to a University Sermon printed in the *Oxford Magazine* for October 24, 1894.

<sup>2</sup> E.g. *Two Present-Day Questions*, Preface, and Sermon I.

mind to *all* serious aspects of theological research as he himself does in his present practice, we need have but little fear either of insularity or of small-minded absorption in the 'lower criticism' of form and detail. A masculine common sense, not without a saving sense of the humour of certain hyper-ingenuities that are the morbid growths of the absorbed academical mind—this as seen in our best English theology we should all join in fostering as our native *charisma*; only let us beware of keeping too much on the surface of things, a defect which Dr. Sanday faithfully notes even in certain aspects of Lightfoot's work.<sup>1</sup>

We have reserved to the last that which has evoked the present sketch. I mean his study of *Romans* taken as focus of the Pauline theology. The new commentary bears the marks of long digestion, and a lynx-eyed watchfulness for all that can guarantee a pure text and serve to restore the background against which the mighty letter once stood out clear and poignant. Without attempting to allow for the element due to the younger collaborator, where the main conception and outlines must needs run back into the lectures of Dean Ireland's Professor, one may say broadly that the strength of the commentary lies in the qualities that make the Introduction what it is, rather than those which make certain of the detached notes, those dealing with the more distinctively religious or Pauline ideas, what they are. This is of necessity a highly subjective judgment, seeing that the region in which such ideas move is one which ever opens upon the mystical; and here personal insight and personal experience come into play to a degree that makes even a comparison of notes most difficult. Perhaps, too, it is just here that a sacrifice of something must needs be made. One may seek, above all, to make things lucid or easily intelligible; but the intelligibility may be so fully adjusted to a modern English intellect (even by

<sup>1</sup> *English Historical Review*, v. 212, 213, where he says: 'The ideal historian of this early period must, as it seems to me, be possessed with the idea of growth. He must be always searching after causes.'

the aid of Jewish and Rabbinic notions) as to lose a certain inner affinity with the author's own mind and experience. The Pauline passion, the splendidly synthetic quality of the Pauline intuitions—in which the subjective and objective aspects coalesce with a mystic intimacy proper to the highest form of the religious consciousness—these one feels somehow to have evaded the analysis which leaves as product nothing more than the conception of Righteousness which seems to underlie the exegesis of the Epistle as a whole. Many secondary conceptions are worked out with admirable precision. But the distinctive Pauline experience, the inner side of the great Conversion which generated and ever penetrates the theology, this does not seem to speak to us out of the commentary as the same thing that from out the text touches our inmost being. If we be asked whether this is not an inevitable defect of any attempt at exegesis of such living words, we are not careful to answer directly. We only say, 'Let us beware of taking the exegesis as if it had got to the bottom of the text, or rather the experience that lives therein.' And if pressed further, we would reply, *Non omnia possumus omnes*, and recall the fine words of Dr. Hort touching the Pauline exegesis of his dear friend Lightfoot, when he remarks: 'Its prevailing character is masculine good sense unaccompanied by either the insight or the delusion of subtlety.' *Mutatis mutandis*, this verdict seems to have a bearing on this great piece of modern exegesis. And if one be asked to point to an instance of the true kind of spiritual subtlety here desiderated by Hort, one might perhaps point to his own Hulsean Lectures; only it is there applied to the Johannine rather than to the Pauline mysticism.

But after all, the works are no full index of the man. As to the delightful spell which his personality casts

<sup>1</sup> *Dict. of National Biography*. Similarly, Dr. Sanday says of Lightfoot (*Expositor*, third series, iv. 25): 'He is too clear; he reveals too much. . . . "Suggestive" is not the word that we should apply to him,' as to Bengel.

over all who approach him, very loyalty must seal one's lips. Of him, as for ourselves, it is enough to whisper, 'Ἡ ἀγάπη οὐκ ἀσχημονεῖ', and pass on to safer ground. But a few words in closing must be hazarded of his type of Churchmanship, at least as it appears to one who is, in a sense, of 'those without.' No man has been less identified with any party in his own Church. None dare claim him as their very own. He has affinities and points of contact with each and all; for he loves to dwell on the positive side of each, that whereby it inheres in the Head and shows somewhat of that many-sided fulness which goes to make up the 'full-grown manhood' in Christ. In my heart of hearts, I regard him as at least too good a Pauline to be other than at bottom an Evangelical in the large unencumbered sense in which that fine term contrasts, at home as abroad, with a self-styled Catholicism; but I am not anxious to narrow down his attitude by any term whose historic associations may seem to be exclusive of any good thing, least of all of the catholic spirit that says, 'Peace,' to 'all who love the Lord Jesus Christ in sincerity.' With his type of catholicity no instructed Evangelical will quarrel: that may be left to any clericals who have a mind to, if such there be. For has he not written these golden words:— 'The inquiries which have of late years been made into the early history of the Christian ministry seem to me to result in an Eirenicon between the Churches.' They 'do, I think, stand in the way of aggressive partisanship, but I do not see how they can shake a position deliberately taken up. Our confessional differences are indeed reflected in primitive Christianity, but not as mutually exclusive.' Let each, then, be fully persuaded in his own mind as to the 'more excellent way.' And has he not dedicated his Bampton Lectures, in terms that mark out the *media via* between ecclesiastical exclusiveness and indifferentism, a road that leaves large room alike for charity and for conscience:—'To the greater English Church, that is to all who sprung

<sup>1</sup> *Expositor*, third series, vol. viii. 335.

from the English race, by whatever name called, worship and adore Christ from the heart; to the greater English Church whose leader and, as it were, Standard-bearer I could wish that other and lesser English Church might be, whose orders I myself bear, and whose dutiful son I am.'

Were we, then, by way of summary to style him a 'living *eirenicon*' in our midst, I feel sure that none in Oxford would blame the word, save perhaps himself—and he only to qualify it with a deprecating smile and the Pauline 'not as though I had already attained.'

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<sup>1</sup> Dr. Sanday has been a frequent contributor to the *Academy*, *Guardian*, *Expositor*, and, since 1887, the *Classical Review*; but it would be impossible to enumerate the reviews and articles in detail.

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## DIVINE EVOLUTION.

BY HUGH MACMILLAN.

From *The Expositor* (London), May, 1896.

A CHAIN consists of a number of links united together to serve a common purpose. Geographers speak of a chain of mountains, meaning a number of peaks rising from the same elevated tableland. Scientific men speak of the chain of life, in which all the different forms of life, from the humblest to the highest, from the moss to the oak, from the animalcule to the elephant, form separate links, joined together by close vital relations. Darwin has given a most striking example of this chain of living forms, showing how the one is dependent

upon the other, and that if one be lost or broken the whole chain is made useless. He tells us how the white clover in the neighborhood of a certain town disappeared from the fields; and the reason he gives is that there were no humble bees to carry, in their search for honey, the pollen or fertilizing powder from one flower to another. And there were no bees, because the field-mice destroyed their nests and ate their honey and young grubs. And the mice had increased, because the cats that would have kept them in check were themselves killed by the street-boys in the town. Thus the disappearance of the clover in the field outside the town was caused by the disappearance of the cats inside it. These two ends of a wonderful chain were united by intermediate links, which most people would never have thought of, and if the one link was broken, all the rest were made of no avail. This striking correlation of forms and forces, producing results altogether different from any that one would have anticipated, is expressed in a very quaint and homely way, in the well-known nursery rhyme of "the House that Jack Built." As Shelley, with the far-reaching instinct of the true poet, says,—

" Nothing in the world is single ;  
All things, by a law divine,  
In one another's being mingle."

All God's works are closely related; and the Apostle Paul expressed a great scientific truth, which men have only found out in its fullest significance in these last days, that all things work, not separately, but *together* for good.

The prophet Hosea gives a most remarkable example of one of these chains of connection between the things of Nature. He says: "And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine and the oil; and they shall hear Jezreel."<sup>1</sup> This language is highly poetical. Dead things are represented as living and having the

<sup>1</sup> Hosea ii. 21, 22.



power of speech and personal action. This is in accordance with the faith of childhood, which believes that nature is not dead but living, that it is ruled not by physical forces, but by spiritual powers; a faith which grown-up people lose, but to which we need to be brought back if we are to realize that the whole world of nature is full of the presence of God, and that He moves and acts in everything we see. A picture is presented to us in the text of the whole process by which our food is procured. It leads our thoughts all along the chain of cause and effect, from man through Nature up to God.

Let us begin, then, by examining this wonderful chain at the most important point. Let us take the highest link first, contained in the words, "I will hear, saith the Lord." The earth is a gigantic phonograph, whose varied voices are communicated along the whole line of natural means to the ear of the Almighty. A great cry for help goes up continually from earth to heaven, from multitudes of creatures that have no language but a cry; and the Lord hears that cry, and His providence gives them their meat in due season. He opens His hand and satisfies the desire of every living thing. But in the text what the Lord is represented as hearing specially is the cry of the human beings whom He made in His own image, and endowed with dominion over the world. In the fourth petition of the Lord's Prayer we are taught to ask that God would give us our daily bread. Our bodily life is one of incessant change. Day by day our bodies wear down with the friction of life, and portions of our frame become effete and are eliminated from the system. Day by day fresh material is formed, exactly replacing the wear and tear of each day. And the means whereby this reparation is maintained is the assimilation of appropriate food, taken into the circulation in sufficient quantity and at duly regulated intervals. And for this continuous supply of food for our continuous necessities we pray day by day to God.

Now it seems strange that we should be obliged to have recourse to prayer for what appears entirely

under our own control, and is the result of our own labour. The procuring of our own food seems more than anything else within our own reach. We do so much to produce and earn it, that we are apt to think of no other agency in connection with it but our own. And yet, when we are taught to pray to God for it, we are taught the true source from which it comes, and our own helplessness and dependence.

We cry for food, and the Lord says, "I will hear." He knows that we have need of food, for He has so made us. He has created food convenient for us, and He has made provision in the arrangements of Nature and Providence, for the supply of the food. He does not give it to us straight out of His own hands. He does not rain it down from heaven, as once He did the manna in the wilderness. He bestows it upon us by intermediate agencies. God is emphatically the God of law; He always works by means and secondary causes. And He gives us our daily bread, when we cry to Him not arbitrarily or capriciously, but by and through the wise and beneficent instrumentalities which He has appointed. The etiquette of the Spanish court is so elaborate, that in order to get the smallest service performed for her, the queen has to communicate through so many functionaries that sometimes the necessity for the service is over before it can be rendered. And in some of our departments of state, a petition has often to go through so many officials, that it takes days and weeks before it reaches the proper quarter, or secures the desired answer. But the household of Nature is no such circumlocution office as that. Every instrumentality is carried on by God's direct working. He is the living personal source of every force and form, of every life and movement in the universe. He works not merely at the extremity of the chain, but, like the electric spark, His will traverses and pervades the whole range of cause and effect, and concentrates and glows at the point of action. Each link fulfils its own special and relative purpose by the power which He imparts to it. The corn and the wine and the oil hear the prayer of man; and the earth

hears the prayer of the corn and the wine and the oil ; and the heavens hear the prayer of the earth, and the Lord hears the prayer of the heavens.

He is the only Potentate, the great Executive by which the laws of Nature are carried out. There is no inherent, essential power in any object or force of Nature ; power belongeth only unto God. The snow-flake leads us to the sun, and our harvests lead us to God. It is He who crowns the year with His goodness, who makes the seed germinate, and the earth nourish its growth, and the sun ripen its fruitfulness. Not by a winding-up clockwork process, the accumulated force of which renders unnecessary any direct control, does He perform the work, but by constant interposition all along the chain of causation from the first to the last link. What is this but a great process of evolution—evolution opening up to us a very wonderful vision of the way of God in the creation and in the ruling of the world. Evolution has been regarded with suspicion and dislike by the Church, because it has been too much allied with scepticism. It has been too much regarded as a self-generating, self-controlling process, independent of Divine help. All Theistic ideas have been eliminated from it. But, rightly considered, so far from favouring unbelief, the doctrine of evolution is in reality a true exposition of the method of Divine providence, and gives us a more exalted conception of it. The words of the prophet show to us that the law of evolution, which is just God's method of working, plays a very distinguished part in the ordering of the varied processes of Nature ; and that all its details are simply the carrying out of the creative and providential word, " I will hear, saith the Lord."

Let us now proceed to go down this wonderful chain, and look at the second link—" I will hear the heavens." The heavens above us, which in themselves are mere empty space, cry to God, and He fills them with the vital atmosphere, so marvellously compounded as to be suitable to the wants of every living thing. He distributes through it the poisonous carbonic acid gas, which is the food of plants, in such a skilful way that

it cannot prove harmful to animal life, the one exhaling and the other inhaling it, and thus balancing each other ; and by the currents of heat and cold produces the winds and the storms which circulate the air, and keep it ever fresh and pure, to minister to the necessities of His creatures. He fills the heavens too, in answer to their cry, from the same glorious luminary, with light and heat and chemical power, and diffuses them with exact adaptation to the requirements of the earth, giving more chemical power to the sun's rays in spring for the germination of seeds, more light to them in summer for purposes of growth, and more heat in autumn when the fruits have to be matured. He produces the seasons with their periods of rest and activity, and the alternations of day and night with their beneficent ministries. In the occurrence of the harvest moon which rises sooner after sunset, and continues to do so for more nights in succession than any other full moon in the year, we have a remarkable example of how God hears the heavens, and makes what we are apt in our ignorance to regard as a disadvantage, in the shortening days of autumn, to work for our good. The old saying that "after Lammas corn ripens by day and night," is literally true. Every farmer must have observed how very rapidly the moonlight not merely whitens but actually matures and ripens his corn. Then again the heavens cry to the Lord, and He fills the thirsty air with latent vapour to satisfy its insatiable drought, and to prevent it from desiccating into mummies all vegetable and animal life. This vapour is always most abundant when it is most wanted by plants. It is condensed into clouds to shade the earth from the too ardent sunshine during the day, and to keep in its heat from being too rapidly radiated into space at night, and thus freezing to death every living thing. He balances these clouds most wonderfully in the blue sky, and sends them here and there on their missions of blessing. In all these wise and beneficent ways the Lord hears the heavens, and supplies them with what is essential to the life and wellfare of all the creatures He has made.

Let us pass on to look at the next link in this remarkable chain. "The heavens shall hear the earth." The two elements of vegetable life are sunshine and rain; and the earth calls to the heavens day by day for the due regulation of these two potent factors in the production of the harvests of the earth. There is nothing more wonderful in the scheme of Nature than the way in which the waters of the bitter ocean are employed to refresh and fertilize the parched earth. There they lie side by side, the sea and the land, and the waters cannot cross the fixed line that divides them till the sun lifts them up in a vaporous form into the sky, where they form clouds, and the currents of air convey them to the mountain-tops, and they discharge themselves as mists, rains and snows, which are the sources of the rivers, wells and streams that make the earth green and fertile. The prophet speaks of the rain coming down, and the snow from heaven, and returning not thither, but watering the earth, and making it bring forth and bud, that it may give seed to the sower and bread to the eater. And by the slowest and most continuous of all modes of motion in the glacier on Alpine peaks above the snow-line, and by the gentle, gradual distillation from leaf to leaf among great masses of quaking moss on mountain-tops below the snow-line, the vapours of the sky in the loneliest solitudes return to fertilize the distant fields of man. In those dry and parched lands, where the heavens are as brass and the earth as iron, the soil, cracked and fissured with the baking heat, sends forth from each gaping crevice, as from a blistered lip, a cry to the heavens, and the heavens send down those timely rains without which everything must die. And, on the other hand, the cold and spongy earth in northern latitudes, saturated with continuous rain, so that the grain will not ripen in the ear, and the sheaf will not winnow in the stook, and the crop is like to rot on the field, cries to the heavens for the warm sunshine to return, and the drying breezes to blow, so that her face may again smile with abundant fruitfulness. Thus God hears the earth when it cries to the heavens for sunshine or shower, to make

its fields green and golden with the food of man and beast. Meteorologists have told us lately how the raindrops are formed. The earth sends its dust up into the atmosphere, where it floats about at great heights. It there attracts and condenses the moisture hidden in the air, or stored up in the clouds. And just as a crystal is started in a solution by a nucleus of foreign matter, so each particle of dust in the atmosphere gathers the particles of vapour near it, and rounds them into a raindrop. Thus every raindrop requires a particle of dust to start it, and of course it takes the particle of dust down with it to the earth, and so purifies the air, and at the same time refreshes and fertilizes the earth. Is it not a wonderful thing that the earth should send up to the heavens its dust, and that the heavens should send it down again in the form of the blessed and cleansing rain ! God in this wonderful way hears the prayer of the earth when it cries to the heavens, and makes its own dust, the very dust of its dry and parched thirst, to be the means of answering its prayer.

But let us look at the fourth link in the strange chain ; " The earth shall hear the corn and the wine and the oil." How wonderful is the way in which the earth is prepared to grant the request of its own products ! What vast machinery has been set in motion to form the fields in which our harvests can grow ; the sea retiring and leaving dry land enriched with its fertilizing materials ; rivers in their overflow depositing their sediment ; volcanoes pouring down their lava streams, disintegrating, when cool, into the best of all soils ; the glacier grinding down by its slow, heavy motion and pressure the strata of the earth into clay and mud ; and the atmosphere weathering the granite rocks into sand, which, by the decay of countless successive generations of plants growing in it, has been converted into rich mould ! How wisely have the materials of the soil been mixed so as to produce fruitful earth ! Were the soil all of one kind, all limestone, or all clay, or all sand, nothing could grow in it. But sand is found in every field to allow the fine roots of

plants to penetrate into it, and to supply the flint which strengthens their stalks ; lime is also present to supply the elements of growth ; and clay to retain the moisture and give tenacity to the soil. And these ingredients are so happily blended in good soil that they do not retain too much moisture nor part with it too easily, and so regulate the degree of heat they acquire that the crop will not be too backward in spring nor too late in autumn. By the wise design of the Creator each corn-plant obtains its food from the soil by means of the tiny mouths at the end of each rootlet. And before the food can enter these little mouths it must be dissolved in water and then sucked in ; and the materials of the soil are so constituted that they can be readily dissolved and assimilated. God has also formed the stem and the leaves and the fruit of our food-plants in strict accordance with the weight they have to carry, that weight being regulated by the attraction of the earth ; and that attraction in its turn being in exact proportion to the size, density and distance of the sun and plants. It is a striking thought that the whole mass of the earth, from pole to pole and from centre to circumference, is nicely weighed and adjusted to keep our freckled corn in the position best suited for the growth and ripening of its own grain. Thus the earth hears the corn, the wine and the oil, and produces for them the conditions in which they can flourish. The seed is cast into the earth, and the earth helps it to expand and develop all its latent capabilities, and furnishes it with the materials of its growth, so that it brings forth fruit, in some thirty, in some sixty, and in some an hundredfold.

The last link in the chain is, that the corn, the wine and the oil shall hear Jezreel. Let us put aside the wine and the oil—for these do not form part of our food in this western and northern world—and confine ourselves to the consideration of the corn alone. There are very remarkable things connected with corn. It is a constant theme of wonder how God has made the staple food of man to consist of the seed of an annual grass that grows and ripens and fades every



year, and every season needs to be sown and reaped anew ; how in the various corn-plants man finds all the best constituents of nourishment and vigour ; how these corn-plants can be stored for a time of scarcity and transported without injury to the most distant places ; how some form or other of them can be cultivated in every part of the world ; and how, on the basis of security which they afford, a stable society can be built up, by which the highest arts of life and the noblest forms of religion may be developed. The corn-plants require different conditions of growth. The weather that is fatal to the barley and the oats is life to the wheat. The wheat sends its root deep down into the soil, and through this tap-root it sucks up the moisture of these subterranean depths untouched by the sun's rays. Thus, a drought which can burn up the shallow-rooted barley or oats will not affect the wheat, which rejoices in the fiercest heat and produces the best crop in the hottest-summer. We thus see that our mixed crops never get weather that suits them all alike. Plants adapt themselves by slow degrees to the climate and soil in which they are placed, and there is at length a complete harmony of correspondence between them. But we cultivate a number of different plants, with different constitutions and habits, under artificial conditions, and we force them into a brief and sudden correspondence with their environments ; and we do not wonder that there should be at times a disastrous revolt. But it is astonishing nevertheless how the different kinds of corn-plants under our changeable skies yield to us season after season a more or less average crop.

The corn needs to hear our prayer year after year ; for God has so arranged the supply of our food that the annual harvest of the world will only suffice for the world's annual necessities. There never was a two years' supply, or even a year and a half's supply, of the first necessary of life at one time in the world. Every year the barrel of meal is nearly exhausted, and no new supply can be obtained except from the fields that are slowly ripening under the patient heavens.

As we approach the season of harvest every year the starvation, which is often within a day's march of multitudes of the human family, is within a few weeks of all. All the other riches in the world, being based upon the riches of the harvest-fields, were as worthless as the notes of the banker without the real goods to represent them. And in having year after year to sow and reap our fields, and in thus having our daily bread measured out to us, and our daily bread only, we are taught in the most impressive way the solemn lesson of our entire dependence upon God.

We have thus examined link after link of the remarkable chain of Nature and Providence described in the poetry of Hosea ; and the conviction is forced upon us, that it is God who hears not only the heavens and the earth and the corn when they call, but each one of us when we cry, " Give us this day our daily bread." It is He who, by the operations of natural law, makes the earth yield her fruit every year, so that there may be abundance for man and beast. It is He who, by the operations of laws of social economy—by the trades of the farmer and the miller and the merchant—brings our loaf of bread ready to our table every day. All these things are done by intermediate agencies—by the powers of Nature and the energies of man ; but the entire process is superintended and controlled and harmonized by the God of Nature and of Providence, who is, indeed, God over all, blessed for ever. And the Lord's Prayer teaches us, by the petition for daily bread, coming fourth in the series, that it is only when we hallow the name of the great Father of all, and do what we can to make His kingdom come and His will be done on earth as it is in heaven, that we have a right to ask for the due supply of our needed food and the assurance that we shall enjoy it. " Let the people praise Thee, O God ; let all the people praise Thee. Then shall the earth yield her increase ; and God, even our own God, shall bless us."

When the prophet says that the lowest link of the chain is Jezreel—" and they shall hear Jezreel"—he puts us in mind of the strange significance of that

name. Jezreel was originally the name of the most fertile part of Palestine, the great granary and corn-field of the Holy Land, the plain of Esdraelon. It then passed to the city which Ahab and Jezebel made their capital, and polluted with the foul worship of Baal, and which, on that account, became accursed and was destroyed with a terrible vengeance by Jehu. But at last the accursed spot of the ancient dynasty drew down upon itself the Divine compassion; and the prophet Hosea was commanded by God to call his innocent child by the name of Jezreel, in token that he should live to see God's vengeance upon the house of Jehu for his ruthless cruelty, and that the name of the city and place which he destroyed should go back to its original signification, as derived from the beauty and fertility of the rich corn-plain of Palestine, and be a pledge of the revived beauty and richness of Israel. "I will hear, saith the Lord; I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn and the wine and the oil; and they shall hear Jezreel." The lowest link in the chain of blessing is the old idolatrous city which God had destroyed because of its wickedness. He hears its cry of repentance, and He restores it, and brings back its abundance and prosperity; and because it does the will of God, all things work together for its good.

And is that old act of mercy not full of precious significance to us? The lowest link in the chain by which our yearly harvests are produced is sinful man. We have sinned against God's mercies; we are unworthy of the least of them; we deserve destruction from the presence of the Lord. We have done the very thing which drew down judgment upon Jezreel. We have worshipped the powers of Nature—the Baal-god of material resources—and forgotten the Hand that has been feeding us. But notwithstanding He makes His sun to shine upon the just and the unjust, and His rain to fall upon the evil and the good. We, sinful, unworthy as we are, cry to the corn, and the corn cries to the earth, and the earth cries to the heavens, and the heavens cry to God, and God hears and sends us our

daily bread day by day, that His goodness and long-suffering may lead us to repentance. Let us remember that we are kept in life by the forbearing mercy and undeserved goodness of God for two reasons—first, that we may turn from our sins to the love of God in Christ Jesus our Saviour, and then that we may serve Him and help to carry on His blessed work in the world. It is for this that the wonderful chain of natural blessings exists. And it by this chain of earthly blessings that concern our bodies our souls climb up to God's grace in Christ Jesus, then we shall lay hold of that still higher and more wonderful chain of spiritual benefits, link by link, and realize that He forgiveth all our iniquities ; He healeth all our diseases ; He redeemeth our life from destruction ; He crowneth us with loving-kindness and tender mercies ; He satisfieth our mouth with good things ; He reneweth our youth like the eagle's, all of which are yea and amen in Christ Jesus to the glory of the Father. And we shall pass upwards successively by the links of the golden chain which reaches from earth to heaven ; " for whom He did foreknow He also did predestinate to be conformed to the image of His Son ; moreover, whom He did predestinate, them He also called ; and whom He called, them He also justified ; and whom He justified, them He also glorified." In the case of each of us, may the chain of Providence, by which our daily bread is secured to us, lead us to lay hold of the spiritual chain by which we shall obtain the meat that endureth unto everlasting life !

" O Thou, out-topping all we know or think,  
Far off yet nigh, out-reaching all we see,  
Hold Thou my hand, that so the topmost link  
Of the great chain may hold from us to Thee ;

" And from my heaven-touched life, may downward flow  
Prophetic promise of a grace to be ;  
And flower, and bird, and beast may upward grow,  
And find their highest linked to God in me."

## A NEW PURPLE CODEX.

BY PROF. ALBERT L. LONG, D.D.

From *The Independent* (New York), April 23, 1896.

ON the twenty-ninth of June, 1892, a young Cappadocian Greek placed in my hands for inspection a single vellum leaf of an ancient manuscript of the Gospels. I asked if the volume out of which the leaf was taken was for sale. The reply was that the volume was the property of a village community in the district of Cesarea. The parish being very poor some of their leading men had thought they might realize a good price upon this old book which had been in the parish church for many years, and with the proceeds support a village school. I requested him to let me keep the leaf two or three days for examination, to which he readily consented.

I made a careful photograph of both sides of the sample leaf, wrote out my notes of measurements, etc., and waited with the utmost eagerness the return of the young man. He came, and I at once, with ill-concealed anxiety, asked if he were authorized to sell. He frankly admitted that he was only authorized to get from me an offer. He assured me also that the leaf had been shown to no one else. This statement I had afterward reason to believe was not true.

It is not necessary for me to give here the details of the negotiations, or more properly "bargaining," which began from that hour and which were interrupted by cholera quarantine and by the insecurity of the country, but during all the time occupied a large share of my thoughts by day and dreams by night. All seemed to be going on well, and I thought that a mutually satisfactory agreement had really been arrived at, when only a short time ago I learned, to my intense disappointment, that the prize had been carried off by an august competitor whose word just now, it would be fair to say, is the most powerful both in Europe and in Asia.

The following, taken from my notes made at the time of my examination of that sample leaf, will, I think, sufficiently account for my ardent desire to obtain, if possible, for some library in my own country the possession of the treasure in question.

The leaf is from a volume said to contain 184 or 186 folios. It is of the finest and thinnest kind of vellum (in fact, as thin as what is called "gold-beaters' skin," or *bandruche*, used in making balloons for physical experimentation). This vellum is of a dark reddish-purple color.

The size of the folio is 32 x 26 centimeters; size of the text 22 x 10 centimeters, in two columns of 16 lines each, with spaces between the lines equal to height of the letters, 6 millimeters.

The letters are square, upright uncials in silver, with the abbreviations of sacred names in gold. The average number of letters in a line is ten, and the added letters at the end of the line are small uncials of the same type as the other letters. There are no capital letters, but initials are simply set out one space to the left.

There is no space between words or clauses, and no punctuation save an occasional triangular mark on a level with the top of the final letter of a word. A similar mark, possibly not from first-hand, is, in a few cases, used as a breathing, and in one instance in this leaf it appears as an acute accent. Initial iota has two dots, and initial upsilon one dot. Upsilon and rho extend below the line, and the lower extremity is beveled off. The horizontal stroke for added *n* over last letter in a line is used in these two pages seven times, while the contraction for *ai* attached to the bottom of letter *k* is only used once.

As the middle of the top part of the *recto* of this folio is the number 197 written in a recent hand, and on the *verso* the number 198. Over the page number 197 stands ΕΓ for chapter 63, and in small uncials the title "Concerning the Rich Man who Asked a Question," π' επρωτησαντος πλουσι'. The so-called Ammonian Sections and Eusebian canons in these two pages are given

thus : Luke 18 : 15,  $\frac{21}{2}$ ; Luke 18 : 17,  $\frac{21}{2}$ ; Luke 18 : 18,  $\frac{21}{2}$ ; Luke 18 : 22,  $\frac{21}{2}$ ; Luke 18 : 23,  $\frac{23}{2}$ . The two pages contain the text of Luke 18 : 14, beginning with *ταπεινωθησε* [*ται ο δε ταπινων*, and ending with verse 23 *περιλυπος εγενετο*].

The following itacisms occur : *ταπινων* for *ταπεινων*, *αφεται* for *αφετε*, and *λειπει* for *λειπει*. As to variants we have in the 15th v., *επετιμησαν*; 16th v., *ποοσκαλεσαμενοξ*; 17th v., *αμην γαρ*; 18th v., *επηρωτησεν*; 19th v., *τι με λεγεις αγαθον*; 20th v., *ψευδομαρτυρης*; 21st v., *παντα ταυτα*; 22d v., *ακουσας δε ταυτα*; 22d v., *δος πτωχους*; 23d v., *εγενετο*.

From the above data I could come to no other conclusion than this, that the old volume in the keeping of ignorant villagers and liable to be destroyed by fire or by rats, or to be carried off by brigands, or to be gradually stolen, leaf by leaf, so as to be used as a charm by ignorant people, is a valuable codex of the holy Gospels not later than the sixth century. I consider it, also, very probable that it will prove to be the original from which the 45 fl., known as Codex N Purpureus, have been stolen. Those six leaves in the Vatican, the four in the British Museum and the two in the Imperial Library in Vienna, which were collated by Tischendorf, were declared by him to be parts of one volume. Upon the testimony of Sakellarion he added to them the thirty-three leaves found at Patmos and called the whole Codex N Purpureus. The resting place of this old volume for very many years having been near Cesarea, Cappadocia, it can very easily be the source from which those forty-five leaves were carried off. The question can easily be settled. If the contents of Codex N are found also in this volume, then we have not the original of Codex N, but we have a new Purple Codex of the same age, if not, indeed, older.

I will only add that through the liberality of Mr. J. S. Kennedy, of New York, I have been enabled to offer for this precious volume a large sum proportionately far exceeding that paid for the great Sinaitic manuscript, and until one month ago I was confidently



expecting its delivery to me. I did not then know who my competitor was, but I can fully understand how the owners of the one treasure would insist upon having the other to place alongside of it. If the same liberality is shown with this small codex which was shown in the publication of the great Tischendorf manuscript the respectful thanks of all lovers of the sacred Word will be due to His Imperial Majesty the Czar of Russia as the august patron of the science of Biblical Criticism.

CONSTANTINOPLE.

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THE *Tribune* of April 26 also gives a description of the manuscript based on Prof. Long's account. In closing, the writer gives the following interesting account of the sources of American Biblical collections :

" Most of the Biblical manuscripts now in this country were obtained through the generosity of laymen. Those in Harvard came chiefly from Edward Everett, Charles Sumner, and Lewis Cass. The Haverford collection came from Walter Wood and J. Rendel Harris. The Lenox Library manuscripts were presented by Mr. Lenox, the founder of the library, and by Robert L. Stuart, of this city. S. Brainard Pratt, of Boston, and Robert S. Williams, of Utica, N. Y., are the owners of manuscripts, one of Armenian and one of Syriac origin. The famous Latin manuscript, sometimes called 'the Golden Gospel of Henry VIII.,' is the property of Theodore Irwin, of Oswego. The University of Syracuse is the owner of Cursive Codex 668, of the Gospels, presented to it by Mrs. Carolina S. Reid.

" The library of the American Bible Society has a fine copy of the Bible in Latin, which is said to have belonged to Charles I. of England. Its date is supposed to be the fourteenth century. It was presented to the society by Charles J. Baker, of Baltimore. The society also has a Lectionary of the Gospels, in Syriac, probably of the thirteenth century, and a Slavic Gospel of Matthew, ending at chapter xxii., which is assigned to the fifteenth century. In the Astor Library

are a Lectionary of the Apostles, probably of the fifteenth or sixteenth century ; an Evangelistary in Latin, dated A.D. 870, and a large folio entitled ' *Biblia Sacra Latina*,' dated A.D. 1350. It is in perfect condition, beautifully written, and contains many superb miniatures in gold and colors.

" Among the other Biblical manuscripts of note in this country are those in the Boston Athenæum, Brown University, Colgate University, Cornell University, Drew Theological Seminary, which has no less than twelve ; in the Metropolitan Museum, of this city ; in the possession of Dr. I. H. Hall, Harvard University, the George Livermore collection, Haverford College, Lenox Library, Newberry Library, Princeton, and Union Seminary, of this city. While most of these are of a late date, many of them are of great value, and a careful study of them would undoubtedly add something to the sum of Biblical knowledge.

" In conclusion, a word or two may be said about the Sinaitic Palimpsest of the four Gospels, discovered by Mrs. Agnes Smith Lewis in St. Catharine's Convent, on Mount Sinai, in 1892. The text of this valuable discovery, with a translation, has just been published by C. J. Clay & Sons, of London, and the Biblical scholars of the world are now making a critical examination of it. It is a new thing for a woman to enter this field, but Mrs. Lewis has shown that she is fully competent to do so, and her story of how she found the volume and how she overcame the difficulty of transcribing the palimpsest, sometimes almost undecipherable, is one of the most interesting chronicles of modern scholarship. She was much assisted in her work by the late Professor Bensly, J. Rendel Harris, and F. C. Burkitt."

LIBERAL PROTESTANTISM IN FRANCE :  
HISTORICAL SKETCH (1820-96).

BY PROF. G. BONET-MAURY.

From *The Christian Register* (Boston), April 30, 1896.

"The Lord is the spirit ; and where the spirit of the Lord is, there is liberty."—2 Cor. iii. 17.

PROTESTANTISM, according to its main principle, ought to be always liberal and tolerant. Edmond de Pressensé has rightly written that "intolerance, coming from Protestants, is but a shameful inconsistency." Nevertheless, the heart of man is "deceitful above all things, and desperately wicked," as Jeremiah says ; and in France especially the influence of the large Roman Catholic majority is so powerful that their principles of dogmatic unity and of exclusive authority have permeated our small minority, and often prevailed in the policy of our church councils. But—thank God—the Huguenot spirit is so deep-rooted and so energetic, the feeling of church union and of joint interests so strong among our people, that they have never allowed themselves to be put again under the yoke of a confession of faith, old or new. The authority of God's Word only, and the free discussion of every human tradition or dogmatic formula,—these are the two leading stars in the history of liberal Protestantism in France for the last seventy-five years. This age can be divided into three periods. I. From the restoration of the Bourbon dynasty to the revolution of February (1815-48). II. From 1848 to the National Synod of 1872. III. From 1872 till now.

I. 1815-48. France was only just released from the curse of war and from the evils of the occupation by the armies of the Holy Alliance, when it was open to another invasion. They were Englishmen, agents of the Continental Missionary Society and Wesleyan missionaries. Under the pretence that the Protestant Church of France had nearly lost her faith by the

French Revolution of 1793,<sup>1</sup> they went about in our country, fighting in season and out of season against the Roman Catholics, and still more against the "latitudinarian, neologist, or rationalist" Protestant clergymen, and teaching that ethics are an invention of the devil, and that to obtain salvation one ought only to let God's grace work within one's self. Those well-meaning but narrow-minded men forwarded, no doubt, a certain revival of the spiritual life, but they shook the foundation of morality; and, to succeed thoroughly in the regeneration of French Protestantism, they were wanting on two points,—spiritual humility and charity. Many clergymen of the Reformed Church, agreeing in their Calvinistic dogmas, formed the orthodox party, and tried to restore the La Rochelle creed as the supreme rule for the ordination of ministers for teaching and preaching. But they met with the vigorous resistance of the liberal party, which would never admit the authority of that creed, as it had been omitted from the organic law of the Reformed Church (1802).<sup>2</sup> The liberals of that period were generally supranaturalist. They believed in the inspiration, not of the words, but of the writers of the Bible, and kept at an equal distance from the German rationalists and from the English Calvinists. The foremost leaders of the party were these: Samuel Vincent, pastor at Nîmes, a disciple of W. Paley and of Schleiermacher, who published his remarkable "*Vues sur le Protestantisme en France*" (1829); Ferdinand Fontanès (1797-1862), pastor at Nîmes, who refused the call to a chair of divinity at the Montauban faculty, lest he should be compelled to subscribe to a creed; Athanase Coquerel, Sr. (1795-1868), the eloquent preacher at the Oratoire of Paris; and Martin Paschoud (1807-73), pastor at

<sup>1</sup> Mark Wilks asserted that in 1815 there were scarcely six evangelical preachers in the whole of France (*New York Observer*, Jan. 17, 1833).

<sup>2</sup> By organic law of 1802 we mean the so-called "*Articles Organiques des Eglises Protestantes*," which were enacted by Napoleon Bonaparte, as the law of the establishment of the Reformed and of the Lutheran Church in France, at the same time when the Concordat was passed for the re-establishment of the Roman Catholic Church.

Lyons, afterward at Paris. They all agreed in asserting that "the foundation of Protestantism is the gospel, and its form liberty." They showed that, if free examination is sometimes perilous for the transient forms of religion, on the other hand, it forwards its permanent essence, which is "spirit and life."

These men, to whose names we may add those of Michel Nicolas (1810-86), the learned professor of philosophy at the Montauban faculty, Rodolphe Cuvier (1785-1867), and Edward Verny (1803-54), both clergymen of the Lutheran Church at Paris, maintained the true principles of true Protestantism on two important occasions: first, when about 1828 the orthodox party tried to make the confession of faith compulsory for the consecration of the ministers; and, second, at the pastoral conferences of 1840 and 1842, when the same party declared their intention to exclude from the pulpit and from every Protestant association all clergymen who would not subscribe to the La Rochelle creed. The liberals, through their speeches, but especially through pamphlets and periodicals, succeeded in preventing the concentration of the synods on a dogmatic platform, and in preserving the spirit of tolerance and free discussion in the Paris Protestant Bible Society (founded 1818), and in the Association for Promoting Primary Education among French Protestants (founded 1829), which are still working, and in the majority of the church councils of both the Reformed and the Lutheran congregations of France.

II. 1848-72. With the revolution of February, 1848, begins a period of expansion of liberal Protestantism in France. In September of that year there met at Paris a general assembly of the deputies of our Reformed Church; and, after having established the fact that the La Rochelle creed had fallen into disuse and rejected the motion for drawing up a new confession of faith, they adopted the following declaration: "We are happy to join in the sole foundation which can be laid,—Jesus Christ crucified, our adorable Redeemer. In him we have found for every Christian, as well as for the whole Church, the true spring of life, together

with the perfect bond of union. Denying neither the glorious past of our congregations nor the venerable memorials of their faith, we would neither curtail the not less glorious liberty of God's children, reconquered by our forefathers, nor proclaim any other authority than that of the eternal Word."

These principles of evangelical liberty were advocated by many choicest divines, orators, and writers, who shed a lustre on French Protestantism. In the first category let us put the contributors to the *Theological Review* of Strasburg, which for twenty years (1850-69) helped chiefly to the free development of the science of divinity on the groundwork of salvation by Jesus Christ.

Next to Timothée Colani, the brilliant chief editor, we ought to name Edward Reuss, the Hebraist and Biblicalist; Edmond de Pressensé, the orator and historian of Christianity; Charles Secrétan, the philosopher; Edmond Scherer, the dogmatist, author of the celebrated "Letters on Critics and Faith" (1850); and last, not least, Albert Réville, pastor of the Walloon congregation of Rotterdam, who by his learned contributions to the *Revue des Deux Mondes* diffused the knowledge of modern theology in wider spheres.

But on our French soil there is a power stronger than science to popularize religious ideas; namely, eloquence. Besides, it seems as if the cause of freedom of religious belief were more favorable than the conservative principles of Orthodoxy to the brightening up of the gift of speech. Hence the large number of gifted liberal preachers who illustrated this period: Buisson, at Lyons; Fontanès (senior) and A. Vignié, at Nismes; Martin Paschoud, at Lyons, then at Paris; the two Athanase Coquerel (senior and junior), at Paris; E. Verny, at Paris; and T. Coïani, at Strasburg. All of them fought and suffered for the cause of the free gospel. Athanase Coquerel (junior), for instance, was called upon by the orthodox presbytery of Paris to choose between the pulpit in the Oratoire and his participation in the Liberal Protestant Union, which was founded to defend the rights of the liberal

party. As he refused to sacrifice his friends to his position, he was bluntly dismissed (1864); and, after having struggled gallantly out of the Church, broken down by so much injustice, he died prematurely (1875), a true martyr to free Christianity and conscience.

Besides the above-said *Revue de Strasbourg*, the liberal papers, which had their share in the expansion of liberal thought and free science, were: (1) the *Disciple of Jesus Christ*, a monthly review for Christian literature and edification; (2) the *Lien*, a weekly, under the skilful guidance of the Coquerels (1841-70); and the *Bulletin of the Society of Protestant History*, edited (from 1853) by Charles Read, an eminent lawyer and scholar, with the co-operation of the brothers Haag, H. Bordier, Jules Bonnet, F. de Schickler,<sup>1</sup> and Athanase Coquerel (junior), which has preserved from oblivion or destruction so many treasures of our glorious past.

Whereas the General Assembly of 1848 had proclaimed the disuse of the old La Rochelle creed, the General Synod of the Reformed Church, called together at Paris in June, 1872, by Thiers, then president of the French republic, on Guizot's suggestion attempted to put our congregation once more under the yoke of a creed. The confession of faith, drawn up by Prof. Bois, with a strong supra-naturalist and liturgical character, was evidently designed to exclude the non-subscribers. In vain the foremost lawyers and divines of the liberal party, Clemsame, Ph. Talabert, F. Pécaut, Colani, Athanase Coquerel (junior), and A. Vignié, denied the legality of a compulsory creed in an Established Church, as is ours. In vain they made a most Scriptural declaration of their faith, and entreated their orthodox brothers not to provoke a secession in the mother church. A great deal of science and oratory was spent in vain. Prof. Bois's formula was adopted by sixty-one votes against forty-five (June 20). Then the confessionalist party, intoxicated

<sup>1</sup> This gentleman, who for more than twenty-five years has been president of our Huguenot Society, crowned this work by the gift of a large and beautiful building, 54 rue des Saints Pères, Paris, for the library, which counts now more than 20,000 volumes.



by its victory, strove to use that creed, in order to exclude from our Church the nonconformist. They got it registered by the Council of State, tried to remove from the lists of church electors every non-subscriber, and began to summon periodically the so-called "Synodes Officiels." But they had no further success.

The liberal party, in order to maintain its rights, organized (1874) the so-called "Délégation Libérale," a representative body of fifteen men,—laymen and clergymen. The president, for the time being, is Baron F. de Schickler, the president of our Huguenot and Biblical Societies and of the Society for Primary Education; and the secretary, Philippe Talabert, the eminent jurisconsult, honorary dean of the Law School of Nancy. Both were the prime movers of the six general conferences of our liberal congregation, which took place at Paris (1874-77, 1886, and 1889), Nîmes (1882), and Montauban (1892). To their cleverness, steadiness, and liberality were chiefly due the victories won by our party in its twenty years' struggle for religious liberty and progress.

Here are the four results of the action of the Délégation Libérale: 1. The government has persistently refused to enforce the synodal creed of 1842 on the electors and on the future clergymen, and declared that it never would allow the calling of a general synod until both parties should have agreed on its platform. 2. The Délégation procured the division of our Reformed Church of Paris into parishes, each provided with one presbytery (1882). In consequence, we were able to gain the majority in the central parish of Oratoire; and, after eighteen years of enforced silence, we had the consolation of hearing again the eloquent voice of some liberal preachers,—A. Vignié (died 1890) and J. E. Roberty.<sup>1</sup> 3. They got from the minister of public education the appointment of some non-confessionalist professors at the divinity schools,—at the

<sup>1</sup> Since in the other parishes the orthodox party excludes from the pulpit every liberal preacher, our party has to support through voluntary contribution two independent services, one conducted by Rev. Fontanès (junior), the other by Rev. Charles Wagner.

Paris school (1879) of A. Vignié and G. Bonet-Maury, and at Montauban of Ferdinand Montet. At last (4) they founded at Nismes (1885) the Samuel Vincent School, which, under the leadership of Rev. Moulinié, trains thirty students for the faculties of theology.

This is not all; but there have been, too, indirect and happy results of the liberal movement in French Protestantism for the last twenty-five years. The first indirect result was the disintegration of old Calvinism and the starting of a middle party,—originated in past times by Alex. Vinet, Edmond de Pressensé, and the *Revue Chrétienne*,—which, although maintaining the belief in miracles, in the deity of Christ and the atonement, has got rid of the capital doctrines of the La Rochelle creed. The second was the foundation of a faculty of Protestant theology at Paris (1877-79) by the ministers of public education, W. Waddington and Jules Ferry, to supply the Strasburg faculty, taken away by the Prussian conqueror. This faculty, composed half of Reformed, half of Lutheran professors, has constantly refused to subscribe to the orthodox creed of 1872, and, under the leadership of Dean Lichtenberger and now of Dean Auguste Sabatier, gave a vigorous impulse to the scientific study of theology in France.

Wherefore, thanks to the exertion of the Délégation Libérale, and to the steadfast justice of our republican government, the French liberals have strenuously indicated their principles and rights, expanded their religious life, and even exercised an increasing influence on the orthodox party. In the main, liberal Protestantism has gone ahead in France for seventy-five years, now rapidly, now more slowly, but never stopping, sometimes beaten, never broken down. There are among the young clergymen trained at Paris and Montauban a large number who have indorsed most of the results of the critical work of our liberal divines; and now, after the long, too long night of quarrelling, exclusion of science, and intolerance, we begin to perceive the rays of a day of peace, freedom, and union.

*Post tenebras, lux!*

PARIS, March, 1896.

## AN ORIENTAL ANABAPTIST SECT.

BY PROFESSOR ALBERT H. NEWMAN, D.D., LL.D.

From *The Standard* (Chicago), May 16, 1896.

In a late number of the *Zeitschrift für Kirchengeschichte* (October 1), Lic. Dr. Karapet Ter-Mkrtschian, Archdeacon of Edschmiatzin, communicates the results of investigations by an Armenian scholar named Erizian (published in an Armenian review) into the doctrines and practices of a small contemporary dissenting body, that has much in common with the Anabaptists of the sixteenth and following centuries. Karapet seeks to connect this modern party with the Thondrakians of the mediæval time, with whose tenets and history he has sought to make us acquainted in his learned thesis on the Paulicians, published in 1893 in connection with his graduation at Leipzig (*Die Paulikiner im byzantinischen Kaiserreiche und verwandte ketzerische Erscheinungen in Armenien*). The notices of the Thondrakians gathered by Karapet in the latter writing are so extravagantly impassioned and denunciatory that it is impossible to feel any confidence in the truthfulness of their representations. That they rejected the ordinances and authority of the dominant church, and claimed to represent primitive Christianity, seems clear. That they were dualistic, and repudiated entirely the ordinances of baptism and the eucharist, substituting therefor wholly different acts, may well be doubted. Leaving the question as to the relationship of the mediæval to the modern party on one side, we will give an outline of what is known about the latter.

It appears that after the Russo-Turkish war of 1828-29 a considerable number of Armenians of the province of Erzerum, with their bishop, followed the retiring Russian army and settled in the region between Achalzich and Erivan. In 1839 the archbishop of Tiflis reported that in the village of Archweli, in the district of Schirak (Alexandropol), there resided twenty-five Armenian families that had removed from

the village of Tschewturme in the district of Chnus. It had been reported to him that the heresy of the Thondrakians prevailed among them, though they were so crafty in concealing their true position as to be exceedingly difficult to convict. Before the simple they were said to have denied the intercession of saints, the use of fasts, the advantage of prayer, etc., and yet they claimed to adhere to the true faith of the holy Armenian church. Ecclesiastical inquisition followed, but the inquisitors failed to secure the coöperation of the civil authorities in meting out the punishment that was thought to be due to such heretics.

These dissenters were accused of denying the deity of Christ, of speaking contemptuously of the cross, of declaring the baptism and unction of the Armenians a fraud, and insisting on rebaptism for the removal of the seal of the beast (Satan) from their brows, of denying the perpetual virginity of Mary, and rejecting her intercession as well as that of the saints in general, of repudiating the Supper as a sacrificial offering and substituting therefor a simple memorial partaking of bread and wine, of claiming to be the only true Christians in the world, and regarding the Armenian, Russian and Georgian Christians as heathen, of denying the utility of crossings and genuflections, of disregarding the fasts and of rejecting the canons of the patriarchs as based upon the counsel of Satan. According to another witness, they were in the habit of exhorting their hearers to pray to no work of man's hands, such as images of the saints, and crosses; they taught that Christ is the Son of God, who, after his suffering, burial and resurrection, ascended to heaven and is seated at the right hand of God as our intercessor; that he is the only intercessor, and that fasts are without divine authority. The anointing with oil in connection with baptism they declared to be a human institution. They objected to calling the priests "Lord," reserving this appellation for God. They are said to have bound themselves by oath not to reveal their secret teachings and to have enjoined upon their followers outward conformity to the established church.

The question arises whether these dissenters are a product of Protestant missions or are historically connected with some older heretical party. Karapet rejects with decision the former derivation and states that all accounts agree in stating that these doctrines were disseminated in Chnus about 1780 by a priest named John. It is also asserted that this region had been a principal stronghold of the Thondrakians.

A catechetical work entitled "Key of the Truth," said to have been written in 1782 and ascribed apparently with good reason to the heretical teacher John already referred to, has been imparted to Karapet in a German translation. It represents a more definite Anabaptist teaching than the popular, hearsay notices with respect to the more recent dissenters. The connection between this teacher of the eighteenth century and the modern party referred to is so close, according to Karapet's representation, that in the absence of trustworthy information about the latter, we may probably take this document as a fair exposition of their views.

The author intimates that only a deep sense of responsibility has led him, cumbered as he is with labors and with cares, to undertake the composition of a book for the edification of "the new-born children of the holy universal and apostolic church of our Lord Jesus Christ." The Spirit of the heavenly Father has impelled him to write this "Way, Truth and Life." He begs that it be read "with a deep sense for the glory of Jesus, the Son and Intercessor, and for the honor of his Father."

The first chapter treats of repentance. John's preaching of repentance and his baptism are first discussed, afterward those of Christ. He ascribes the setting aside of the truth of Christ and the introduction of grievous error on this subject to the loosing of Satan. "But by the power of the heavenly Father we will open the closed door of the truth with the keys of the truth." After the example of Christ "should we also lead the rational to faith, the imperfect to perfection, should instruct the thoughtless with the word of

Jesus Christ and cause their stony hearts to yield ; but the bitter gall which they have maintained from of old we leave to be broken with loathing through the finger of God. For as St. John first taught repentance and faith and afterward baptism, so should we also follow after this truth and not after the deceitful requirement of the traditions of others, who baptize the unbelieving . . . and the impenitent, which is fundamentally false and a Satanic deception."

Chapter two, on baptism, is unfortunately communicated only in a brief summary. "It is taught that as Christ was baptized when thirty years of age, so should he who is baptized and receives the Supper have a like mature age. But whoever baptizes before this is an evil doer, a child of Satan." From this abstract we cannot be sure whether the author meant to insist on the actual attainment of thirty years of age as a condition of the valid reception of baptism, or simply upon a degree of maturity. If he meant to insist upon a minimum age of thirty, his position would be almost unique, the only other representative of this opinion known to me being Michael Servetus.

In chapter three the author expresses the utmost indignation against sponsors, whom he accuses of bearing false witness when on behalf of the child they say that it desires "faith, love, hope, and baptism." "Now . . . how art thou not ashamed of thyself, or how art thou so devoid of honor and considerest not at all what thou sayest, and what thou askest, and what proceeds from thy mouth?"

Satan's successful temptation of Eve, and his unsuccessful temptation of Christ, are treated in a simple, evangelical manner. The forms in which Satan appears are enumerated and discussed in a somewhat fantastic way, after the manner of the old allegorists. Many of the errors of the Armenian church in doctrine and practice are severely handled, and infant baptism is repeatedly condemned. A form of consecration is prescribed, to be administered in the home by the pastor of the church, when the infant is eight days old. It contains much wholesome exhortation to the parents

as to the way in which they should bring up their charge. The name is to be given in connection with this ceremony, as in the christening of the dominant church.

A further prolonged discussion of the subject of baptism is given only in abstract. This sentence is quoted: "He who has no faith, no repentance, no hope and no love cannot be baptized, nor come near to the holy body and blood of the Son of God, nor come into his kingdom."

In chapters eighteen and twenty we have elaborate directions as to baptism: the careful instruction and examination of the candidate, a brief creed statement, the qualifications in detail of the baptizer. After much questioning and responding the penitent one, if he has attained to a complete faith in all uprightness, kneels down in the water and says, with much love and with tears, "I believe firmly in the Lord Jesus Christ, I serve and pray to God the Father and the Son, the Mediator and Intercessor, and the Holy Spirit, the bestower of grace upon us who believe." Then the minister takes water in his hand and explaining the purport of the ordinance pours it upon the head of the candidate in the name of the Father, the Son, and the Holy Spirit. After reading Matt. 3:13 the minister has the candidate come forward and, with fear and trembling, kneel naked and with bowed head, his thoughts directed towards his loosing from Satan, and taking water in his hand pours it upon the forehead of the candidate three times, first in the name of the Father, then in the name of the Son, and then in the name of the Holy Spirit. "For," it is explained, "the Father is the looser from the bonds, the Son is the consoler of sinners, and the Holy Spirit is love in the hearts of the devout, believing baptized." After the reading of passages of Scripture and the offering of several prayers the benediction is pronounced upon the candidate.

An absolute equality is asserted among all church officers, and prelacy is strongly condemned. Yet provision is made for bishops, presbyters, etc. The bish-



ops were probably general superintendents of the connection, as with the Waldenses and the Moravian Anabaptists. They appear in the document only in connection with the ordination of the pastors elect of the churches. After the church officers have completed the examination of the candidate, and have, with much weeping, prayed God to "ordain this man for the guidance of our souls," the bishop says to them : "Since now you would have this man for your good shepherd, have you also examined him thoroughly as I have done with great carefulness and love?" They answer : "Yes, good father, we have completed everything that thy lordship commanded." Hereupon the bishop : "I have no further responsibility in the matter ; the responsibility rests upon you." Then he asks the candidate : "Canst thou drink of the cup that I shall drink of or be baptized with the baptism wherewith I shall be baptized?" He answers that he is willing "to endure stripes, imprisonment, torture, revilings, the cross, blows, oppression, and all the temptations of the world, which our Lord and Intercessor and all the holy catholic, apostolic church have undertaken and have gladly endured." Then he is solemnly ordained with the imposition of hands and other ceremonies.

The commandments of Christ are enumerated as follows : "(1) instruction, (2) repentance, (3) faith, (4) baptism, (5) communion, (6) love, which is the chief." The sacramental character of confirmation, priestly consecration, extreme unction and marriage is denied. "The judgment of God on the dead and the living" is declared to be "not two but only one." "Those who maintain that there are two, a special and a general, lie, for their father is the devil."

The writing is ill-arranged and repetitious, and in a few passages somewhat obscure ; but there can be no doubt as to the position of the party whose views it sets forth. In its general features it is almost identical with that of the old evangelicalism of the medieval time (Waldenses, Bohemian Brethren, etc.). In its de-

cided antipedobaptism, as in many other particulars, it is precisely that of the Anabaptists.

We are not sufficiently acquainted with medieval oriental sect-life to judge of the probability of the historical connection of these modern dissenters with those of the earlier time (Paulicians, Thondrakians, Messalians, etc.), for whom contemporary opponents have nothing but reviling. For aught we know they may have been as evangelical as are these modern Armenian Christians whose views are before us.

Another possibility has occurred to me and I submit it for the consideration of scholars without being disposed to insist upon it. In the Turkish invasion of Austria, in 1664-5, large numbers of the Moravian Anabaptists were taken as captives to the far East. This we learn from the chronicles of the Moravian Anabaptist, published in full from the mss. by Dr. J. von Beck, in 1883. Is it not probable that some of these reached Asia and were successful in planting their principles among the mountains of Armenia?

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## THE YOUNG PEOPLE'S "HUSTLING" MINISTER.

### A CONVERSATION<sup>\*</sup> RECENTLY OVERHEARD IN A CITY HOTEL PARLOR.

From *The Congregationalist* (Boston), May 7, 1896.

*First Speaker* : I see you have lost Dr. Blank from your church. What was the matter? I thought he was a first-class man, and he isn't very old. Isn't broken down, is he?

*Second Speaker* : O no, he's all right. Most of us older ones think, we *know*, there never was a better or more eloquent man in our pulpit. But the young people's society in our church cuts a great figure, you know, and they thought the Doctor wasn't quite up to date. They said they had no fault to find with his

preaching, and they admit a better man never breathed, but they said he wasn't—well, I hate the word, but this is exactly what one of them said—enough of a hustler for them, so he had to go.

*First Speaker :* What sort of a man have you got now ?

*Second Speaker :* O, a young fellow, his preaching is a little thin, but he hustles, so I suppose it's all right. The joke of it was that we old folks had to get together \$2,000 before they could call the new man. We said, "Now you've frozen out our minister, why you can get a minister to suit yourselves, and we'll stand back and see what sort of work you make of it." But when they found he wouldn't come till he had \$2,000 of his salary in hand, they went ahead trying to make it up among themselves, and, bless you ! they couldn't raise more than a hundred and something dollars. We had to put our hands in our pockets and help them out, and we didn't do it with any too good a grace. Whether it is a part of that ridiculous pampering and spoiling of our children that foreigners accuse us of or not, I can't say. But it does seem to me perfectly absurd that we should let a posse of young folks, who really contribute almost nothing to the support of the minister, run the whole business.

*First Speaker :* Glad to get the young folks to come in on any terms, I suppose—got to, if you have any old folks twenty years or so from now.

*Second Speaker :* Well, there is something in that, and I don't want to undervalue their enthusiasm. But when Mr. D., the head and front of them all, gets up in the church meeting and tells us graybeards that *they* have made up their minds that things must be thus and so, and we know that all he contributes to the church fund is just eighty-four cents a month for his sitting, why, it comes a trifle hard. I don't know how we can get it into those young folks' heads that the ones who pay the bills have a little right to be considered. But we're in the back seats now, and likely to stay there for the present. You talk with the twenty or thirty leading men of our church and you'll find

that they feel just as I do, but they keep as quiet as they can. They say if we had brought up our children a little better they might be more modest now. In the meantime it may be up hill or it may be down, I don't think the young folks care much, but our church is hustling.

## CURRENT THOUGHT.

### The Bible and Science.

NOTHING is more striking than the present development of thought, as related to religion and theology, than the return to the Christian view of the reality of the supernatural world. We have been passing through a dreary period characterized by bold and sometimes desperate attempts to get rid of the supernatural altogether, to remove it beyond the sphere of human interest and recognition, or to extend the natural so far as to remove the line of demarcation and make the two spheres one. The futility of these attempts to solve the highest problems of existence by denying their reality or their importance is beginning to be asserted again, and in circles of too much influence to be easily overlooked. One of the most interesting examples we have briefly alluded to before—that of the late Professor Romanes—whose clear and distinct return to the recognition of the reality of the supernatural has been brought out with great point and fulness by Canon Gore. A similar testimony comes to us from the eminent writer on psychology, Professor James, of Harvard, who, though he has never allowed himself to be counted among sceptics, is a master of such strict and rigorous methods of inquiry as to give

his conclusions on this point more than usual importance. In a recent volume of lectures, prepared for the students at Cambridge, he comes out in what we must consider full agreement with Mr. Kidd's proposition that religion, by nature and by definition, must assume the reality of the supernatural world, and that nothing can deserve the name or meet the requirements of a religion which fails of this.—*The Independent*, N. Y. (Undenom.).

THE fearlessness of broad minded Christians in the presence of a truth-seeking and impartial science found expression in the utterances at the dedication of the new site of Columbia University the other day, when reverence and research went hand in hand. "Truth is truth wherever and howsoever it may be found," said one of the speakers, and the same confidence in the future, which is really confidence in God, was the underlying thought of the occasion. Why should it ever be otherwise? Faith and science are not identical, but they are marching side by side. The thought of modern science begins by postulating law, as the thought of Christianity has always begun by postulating a lawgiver. In each case it is a beginning taken for granted and incapable of full mathematical proof. You cannot prove

the existence of God to one who denies it as you can prove that the three angles of a triangle are equal to two right angles, nor can you prove with the same formal demonstration that law is universal. In each case, however, there is presumptive proof raised to so high a degree that doubt becomes an impeachment of the doubter's common sense, while experiment, carried as far as our circumstances allow us to carry it, helps to confirm the result which at the beginning is taken for granted. Thus far, at least, there is no contradiction between science and religion. The assumption of law does not exclude the belief in a lawgiver, and the belief in a lawgiver does not exclude the search after the law by which he governs.—*The Congregationalist, Boston.*

We do not enter into the question whether the Bible conveys scientific information. We wish to go beyond this and call attention to the reticence of Scripture in its own field of spiritual truth, and to show that this very reticence is a strong confirmation of its divine origin. In the first place, the Bible has little to say about some things which must always perplex the honest student. We need take only a few examples. The incarnation of the Son of God was the most important event that human history records; yet the biblical account of it is marvellously simple; and even the great apostle to the Gentiles gives us no connected and full exposition of the vast issues involved in that event. We must gather his doctrine from more or less incidental references in his epistles, passages interjected into doxologies and exhortations, and nowhere does he give evidence of acquaintance with the story of the miraculous birth of Jesus and the

supernatural events connected therewith, as related by Matthew and Luke. His silence has been thought by some to prove his ignorance of that story, and has been used to support a denial of its authenticity. But all such claims rest on the hypothesis that the writers of the New Testament told all they knew, and that hypothesis is not in accord with the general tone of Scripture.—*The Standard, Chicago* (Bapt.).

### The Methodist.

THE General Conference at Cleveland has arrived at a very happy conclusion on the woman question. It has waived a judicial decision of the question of the eligibility of the women elected as delegates, but allowing them, if they desire, to remain in their seats, with the understanding that it is under a disputed title. To have pressed the question of eligibility to a decision would have sharply divided the Conference. If the decision had been in favor of admission, it would have shocked the feelings of the conservative minority in the church, and would have weakened the confidence of many in the constitutional safeguards. Many of those who would like to see women in the General Conference would have been troubled by her admission in this way; and a good cause would have been brought, more or less, into reproach. On the other hand, if the elected women had been declared ineligible by a bare majority, those who firmly believed that her right to be in the General Conference was as indefeasible as the right of laymen to be there, would have been embittered, and there would have been occasion for unseemly strife. The adoption of the report of the special committee committed the Conference to

a fair compromise. Neither side surrenders any principle.—*The Independent*, N. Y. (Undenom.).

THE belief that some of the present bishops should be superannuated is growing, and that beyond doubt. It is said on many hands that superannuation should come, but that "the Conference will scarcely dare to do it." It is not a good saying. He who has not the dutiful grit to advocate and vote superannuation ought not to be allowed to vote to elect a bishop as long as he lives. Some propose to "superannuate by classes"—that is, declare that certain groups of bishops, who were elected at the same time in the past, should be placed as a group on the superannuate list, allowing the Board of Bishops to assign to each individual of the group whatever duties he is equal to. We do not admire the plan. It is another rendering of an election of bishops for a period shorter than life. It is a handy plan for the timid legislator. When you superannuate a group of bishops, you are not subject to penalty, because you superannuate no resisting individual. We object. Ministers are taken into conferences by name. They are elected to orders by name. They are made bishops by name, and they should be, and must be, superannuated by name. Members of annual conferences are superannuated by name, and it is rather timid to load the shotgun of superannuation, aim at random, and fire at the flock, "hit or miss."—*Northwestern Christian Advocate*, Chicago (M. E.).

#### Divorce.

THE great meeting at Exeter Hall, London, March 10th, to protest against the existing system of divorce and remarriage, shows that English churchmen are be-

coming fully alive to the evils which attend the debasement of marriage. The number reported to have been present was about 3000, the famous hall being filled to its utmost capacity. Among the large number of distinguished gentlemen present on the platform there seem to have been men of all schools. Among the rest were three missionary bishops, but, it is painful to say, not one of the Church of England, in England. The Bishop of Bath and Wells alone gave the meeting his express endorsement. The silence and inactivity of the bishops as a body seem almost inexplicable. Probably an abler and more sincerely religious body of men never occupied the Episcopal bench. Yet when a matter of the utmost importance to the moral well-being of society is at stake, and one in which it is imperative that the church should vindicate herself from all complicity with unrighteousness, they not only do not take their places as leaders, but exhibit no concern whatever. It is to be hoped that this unfortunate attitude of the bishops may undergo a change. Possibly measures are being quietly prepared among them which will soon show them in a different light. It is hard to believe that they do not share in the best sentiment of the church in favor of the inviolable sanctity of the marriage bond. If this be not so, it suggests anxious thoughts with reference to the influence of these princes of the Church in the Lambeth Conference of 1897, in which questions of this kind are certain to be considered.—*The Living Church*, Chicago (P. E.).

#### Arbitration.

LONG ages of destructive wars between nominally Christian nations rolled, like cars of Jugger-

naut, over the people—eighteen centuries and close upon the close of the nineteenth, before the nations began to discover what the Church has not fully realized, that Jesus Christ made arbitration the fundamental principle of jurisprudence among men. His law is that where differences arise between individuals, they two must meet, and seek to win each the other over to harmony and peace. They must meet seeking to eliminate the differences and exalt the agreements between them. If they fail, then they must call in other brethren to help them to come to terms of peace. This was arbitration, pure and simple. Nothing has been added to the idea, nor anything to the method of attaining it, since Christ closed His lips, having spoken. Like all the principles enunciated by that mighty teacher, this principle is of particular, unexceptional, and unlimited application—and we dare to say that it will unfailingly and in every instance remove the causes of ecclesiastical wars between Christian brethren—though it may fail between un-Christian brethren. We have been led to understand more fully the power of this law of Christ by a careful study of the origin of the various wars between Christian brethren of the same type of faith—and have not found one in which the animus, the motive, the enkindling brand, or whatever it may have been, or may be called, would not have disappeared under a faithful and true application of the laws of our Lord.—*The Interior, Chicago* (Pres.).

#### Miscellaneous.

To doubt a final goal of good in the outcome of the universe, to act upon the presumption that some souls have been made only to be cast as rubbish to the void,

is to impeach the wisdom and the goodness of the great Creator. But God deals with times and seasons, and in eternity a thousand years are as one day. But in the short run of this earthly career we do meet with problems that would be terrible if the career on earth were all. There can be no incorrigible sinner if God rules in eternity as well as in time. Salvation to the uttermost must be in a plan that has no limit to its opportunities. But for this short span, looking simply at this without gaze to the beyond, surely there are painful exigencies, courses of conduct in dealing with evil-doers where it is hard to elect, persistence in evil doing that staggers faith and cuts the nerve of saving purpose. In regard to the seemingly incorrigible of earth we can give no theory, can prescribe no hard and fast line of duty. We must meet each exigency as it comes, and leave results to Him who is wiser than we.—*The Christian Leader, Boston* (Univ.).

So long as the ministry is conducted on a business basis, and ministers receive a stipulated salary instead of depending upon casual generosity, as in early times, they will always be liable to the reproach of making the best business arrangement they can; and there probably will be those who will assume that the main reason why ministers choose their profession is to get their living out of it. Such cases are not unknown; but it is vastly truer, on the whole, that the great majority who enter the profession and remain in it choose it because they feel called to devote their lives to the promotion of religion and the dissemination of truth. The minister's salary, small or large, simply furnishes the conditions under which he can live and work. The



most of it goes to his "butcher, baker, and candlestick-maker." He usually can save but little out of it. His is not a money-making profession. He must find his chief joy in his work. It is not merely his privilege, but his duty, to make the best use of his powers. Years of responsibility and hard work may render a change desirable or necessary. The high places must be filled as well as the low ones. It needs high-class men to fill them. Fresh opportunities usually bring fresh inspirations; and, after a minister has preached for twenty years to the same people, it is not surprising that he should not only find relief and change, but freshening and stimulating influences, in a new field. Granted that there are selfish ministers who think more of the loaves and fishes, it is true of the Christian ministry, as a whole, that its chief rewards are found in breaking the bread of life.—*The Christian Register, Boston* (Unit.).

It is quite impossible to meet the question of education without taking into consideration the place religion should occupy in the training of young people. If we were to put the difference between intellectual and religious education in a nutshell, we should say that the one teaches a human being his place in the world, the other his place in the universe. To teach a child or a youth his place in the world is to bring him

to realize his position with regard to other men. A school or a college teaches the pupil his own mental worth, in comparison with that of others with whom he has been thrown in competition. He learns his own powers, and how they may be supplemented by the acquisitions of literature and learning, and the appliances of art and science. He is enabled to do more than he could do before, and the place of active exertion in society for which his powers and attainments fit him he is guided into discovering. This is all that mere mental training can do for any one. But a human creature must come to recognize that the immediate environment of his life is not the whole environment. He is soon made acquainted with such ideas as those of infinity and eternity. Reason tells him that the universe is infinite, and that there must be something that abides while other things pass away and change. What is his relation to the permanent and the boundless? He must either be, as far as all he is and does goes, merely one of the changing incidents in time and movement, or he must have a hold on that which outlives time and remains fixed in the midst of incessant movement. Is he merely an irresponsible ephemeral, who can know no will excepting his own, and no god except himself?—*The Churchman, N. Y.* (P. E.).

## LITERARY DEPARTMENT.

## BOOK REVIEWS.

CONDUCTED BY REV. CHARLES R. GILLETT, LIBRARIAN OF UNION  
THEOLOGICAL SEMINARY.

INTRODUCTION TO THE THEORY OF SCIENCE AND METAPHYSICS. By Dr. A. RIEHL, Professor of Philosophy in the University of Freiburg i. B. Translated by Dr. Arthur Fairbanks, Lecturer on the Philosophy of Religion in the Divinity School of Yale University. London: Kegan Paul, Trench, Trübner & Co. Pp. xvi., 346.

Students of philosophy owe a debt of gratitude to Dr. Fairbanks for making Professor Riehl's book accessible to English readers. The author has long had the reputation in Germany of being one of the ablest living exponents of the so-called critical school in philosophy. The present translation includes, indeed, only the third part of the original work, the first two, which discuss respectively the history and method of the critical philosophy, and the sense, basis, and logical principles of experience, having been omitted for lack of space. But that which is offered has a unity of its own, which justifies its separate publication. Under the head of "General Problems of the Theory of Science," Professor Riehl treats successively (1) of the problem of philosophy; (2) of the limits of knowledge; (3) of the origin and concept of experience; (4) of Darwinism and transcendental philosophy; and (5) of metaphysical and scientific systems. Under the head of "Problems of Metaphysics," he discusses (1) the reality of the external world and idealistic theories; (2) the relation of psychic phenomena to material processes; (3) determinism of the will and practical freedom; (4) the cosmological problem of the infinite; and finally (5) necessity and adaptation. The most interesting part of the book to the theological reader is the discussion of determinism. Here Professor Riehl departs somewhat from the strict limits of scientific theory, in

order to answer the question as to the practical bearing of a deterministic philosophy upon the conception of moral responsibility. His own conclusion is that, so far from the two views being incompatible, "determinism alone explains moral responsibility and justifies it" (p. viii.). While the general position taken is not new (who, indeed, would be so rash as to hope for novelty in a subject which has been a bone of contention as long as man has thought at all), Professor Riehl holds that the scientific proof of that position is a comparatively recent achievement—an achievement the significance of which for human thought can only be compared to the discovery of the Copernican astronomy. Especially instructive is the discussion of the social origin and significance of the idea of responsibility. "As long as we limit our view to the individual life of man, or think that this life may be separated from the psychic life in and through the community, we cannot expect to understand the reasons for this consciousness of responsibility. Responsibility is a phenomenon of social ethics, and as such is to be explained by social psychology" (p. 242). And, again, "Man is not born a moral being. He can become one, unless insuperable natural characteristics prevent the acquisition of moral freedom. Such exceptional cases aside, we may show how the individual owes his moral life to the life of the community" (p. 232). From the conflict between the individual will and the will of others arises the idea of a standard to which man must conform on penalty of evil consequences. "The transformation of external into internal responsibility, the transformation of 'forensic' responsibility which concerns the results of actions into moral responsibility which reaches our most secret feeling, and even to wish and thought, answers to that farther development of social life which everywhere shows that psychical unions tend to become more intimate. We need not see anything mysterious in this" (p. 245). Whether the matter be, indeed, so simple as Professor Riehl declares—whether this transformation of external into internal responsibility be not itself the great problem

naut, over the people—eighteen centuries and close upon the close of the nineteenth, before the nations began to discover what the Church has not fully realized, that Jesus Christ made arbitration the fundamental principle of jurisprudence among men. His law is that where differences arise between individuals, they two must meet, and seek to win each the other over to harmony and peace. They must meet seeking to eliminate the differences and exalt the agreements between them. If they fail, then they must call in other brethren to help them to come to terms of peace. This was arbitration, pure and simple. Nothing has been added to the idea, nor anything to the method of attaining it, since Christ closed His lips, having spoken. Like all the principles enunciated by that mighty teacher, this principle is of particular, unexceptional, and unlimited application—and we dare to say that it will unfailingly and in every instance remove the causes of ecclesiastical wars between Christian brethren—though it may fail between un-Christian brethren. We have been led to understand more fully the power of this law of Christ by a careful study of the origin of the various wars between Christian brethren of the same type of faith—and have not found one in which the animus, the motive, the enkindling brand, or whatever it may have been, or may be called, would not have disappeared under a faithful and true application of the laws of our Lord.—*The Interior, Chicago* (Pres.).

#### Miscellaneous.

To doubt a final goal of good in the outcome of the universe, to act upon the presumption that some souls have been made only to be cast as rubbish to the void,

is to impeach the wisdom and the goodness of the great Creator. But God deals with times and seasons, and in eternity a thousand years are as one day. But in the short run of this earthly career we do meet with problems that would be terrible if the career on earth were all. There can be no incorrigible sinner if God rules in eternity as well as in time. Salvation to the uttermost must be in a plan that has no limit to its opportunities. But for this short span, looking simply at this without gaze to the beyond, surely there are painful exigencies, courses of conduct in dealing with evil-doers where it is hard to elect, persistence in evil doing that staggers faith and cuts the nerve of saving purpose. In regard to the seemingly incorrigible of earth we can give no theory, can prescribe no hard and fast line of duty. We must meet each exigency as it comes, and leave results to Him who is wiser than we.—*The Christian Leader, Boston* (Univ.).

So long as the ministry is conducted on a business basis, and ministers receive a stipulated salary instead of depending upon casual generosity, as in early times, they will always be liable to the reproach of making the best business arrangement they can; and there probably will be those who will assume that the main reason why ministers choose their profession is to get their living out of it. Such cases are not unknown; but it is vastly truer, on the whole, that the great majority who enter the profession and remain in it choose it because they feel called to devote their lives to the promotion of religion and the dissemination of truth. The minister's salary, small or large, simply furnishes the conditions under which he can live and work. The

most of it goes to his "butcher, baker, and candlestick-maker." He usually can save but little out of it. His is not a money-making profession. He must find his chief joy in his work. It is not merely his privilege, but his duty, to make the best use of his powers. Years of responsibility and hard work may render a change desirable or necessary. The high places must be filled as well as the low ones. It needs high-class men to fill them. Fresh opportunities usually bring fresh inspirations; and, after a minister has preached for twenty years to the same people, it is not surprising that he should not only find relief and change, but freshening and stimulating influences, in a new field. Granted that there are selfish ministers who think more of the loaves and fishes, it is true of the Christian ministry, as a whole, that its chief rewards are found in breaking the bread of life.—*The Christian Register, Boston* (Unit.).

It is quite impossible to meet the question of education without taking into consideration the place religion should occupy in the training of young people. If we were to put the difference between intellectual and religious education in a nutshell, we should say that the one teaches a human being his place in the world, the other his place in the universe. To teach a child or a youth his place in the world is to bring him

to realize his position with regard to other men. A school or a college teaches the pupil his own mental worth, in comparison with that of others with whom he has been thrown in competition. He learns his own powers, and how they may be supplemented by the acquisitions of literature and learning, and the appliances of art and science. He is enabled to do more than he could do before, and the place of active exertion in society for which his powers and attainments fit him he is guided into discovering. This is all that mere mental training can do for any one. But a human creature must come to recognize that the immediate environment of his life is not the whole environment. He is soon made acquainted with such ideas as those of infinity and eternity. Reason tells him that the universe is infinite, and that there must be something that abides while other things pass away and change. What is his relation to the permanent and the boundless? He must either be, as far as all he is and does goes, merely one of the changing incidents in time and movement, or he must have a hold on that which outlives time and remains fixed in the midst of incessant movement. Is he merely an irresponsible ephemeral, who can know no will excepting his own, and no god except himself?—*The Churchman, N. Y.* (P. E.).

## LITERARY DEPARTMENT.

## BOOK REVIEWS.

CONDUCTED BY REV. CHARLES R. GILLETT, LIBRARIAN OF UNION THEOLOGICAL SEMINARY.

INTRODUCTION TO THE THEORY OF SCIENCE AND METAPHYSICS. By Dr. A. RIEHL, Professor of Philosophy in the University of Freiburg i. B. Translated by Dr. Arthur Fairbanks, Lecturer on the Philosophy of Religion in the Divinity School of Yale University. London: Kegan Paul, Trench, Trübner & Co. Pp. xvi., 346.

Students of philosophy owe a debt of gratitude to Dr. Fairbanks for making Professor Riehl's book accessible to English readers. The author has long had the reputation in Germany of being one of the ablest living exponents of the so-called critical school in philosophy. The present translation includes, indeed, only the third part of the original work, the first two, which discuss respectively the history and method of the critical philosophy, and the sense, basis, and logical principles of experience, having been omitted for lack of space. But that which is offered has a unity of its own, which justifies its separate publication. Under the head of "General Problems of the Theory of Science," Professor Riehl treats successively (1) of the problem of philosophy; (2) of the limits of knowledge; (3) of the origin and concept of experience; (4) of Darwinism and transcendental philosophy; and (5) of metaphysical and scientific systems. Under the head of "Problems of Metaphysics," he discusses (1) the reality of the external world and idealistic theories; (2) the relation of psychic phenomena to material processes; (3) determinism of the will and practical freedom; (4) the cosmological problem of the infinite; and finally (5) necessity and adaptation. The most interesting part of the book to the theological reader is the discussion of determinism. Here Professor Riehl departs somewhat from the strict limits of scientific theory, in

order to answer the question as to the practical bearing of a deterministic philosophy upon the conception of moral responsibility. His own conclusion is that, so far from the two views being incompatible, "determinism alone explains moral responsibility and justifies it" (p. viii.). While the general position taken is not new (who, indeed, would be so rash as to hope for novelty in a subject which has been a bone of contention as long as man has thought at all), Professor Riehl holds that the scientific proof of that position is a comparatively recent achievement—an achievement the significance of which for human thought can only be compared to the discovery of the Copernican astronomy. Especially instructive is the discussion of the social origin and significance of the idea of responsibility. "As long as we limit our view to the individual life of man, or think that this life may be separated from the psychic life in and through the community, we cannot expect to understand the reasons for this consciousness of responsibility. Responsibility is a phenomenon of social ethics, and as such is to be explained by social psychology" (p. 242). And, again, "Man is not born a moral being. He can become one, unless insuperable natural characteristics prevent the acquisition of moral freedom. Such exceptional cases aside, we may show how the individual owes his moral life to the life of the community" (p. 232). From the conflict between the individual will and the will of others arises the idea of a standard to which man must conform on penalty of evil consequences. "The transformation of external into internal responsibility, the transformation of 'forensic' responsibility which concerns the results of actions into moral responsibility which reaches our most secret feeling, and even to wish and thought, answers to that farther development of social life which everywhere shows that psychical unions tend to become more intimate. We need not see anything mysterious in this" (p. 245). Whether the matter be, indeed, so simple as Professor Riehl declares—whether this transformation of external into internal responsibility be not itself the great problem



which even social psychology has thus far been unable to solve—we must leave the reader to judge for himself.

The translation, which has had, at least in part, the benefit of Professor Riehl's personal revision, is in general accurate and readable. The technical terms are clearly and correctly rendered, an advantage which he who reads much of our current translation will not be slow to appreciate.

WILLIAM ADAMS BROWN.

*Union Theological Seminary.*

REALENCYKLOPÄDIE FÜR PROTESTANTISCHE THEOLOGIE UND KIRCHE, unter Mitwirkung vieler Theologen und Gelehrten, in dritter verbesserter und vermehrter Auflage, herausgegeben von D. ALBERT HAUCK, Professor in Leipzig. 1st Heft. 1896.

It is good news to the theological professors and authors who read German that the third edition of Herzog, some time in preparation, has begun to appear. The first part came to hand May 6th. There are to be at least 180 parts, and the work is to be finished inside of ten years.

Nothing need be said in praise of this encyclopædia, which is known to all the Protestant world by the name of its first editor, Herzog. The first edition was in twenty-two volumes (1853-68), the second in eighteen (1877-88). Comparing the first part of the new edition with the corresponding part of the second edition, we notice these differences: 1. That the lines are numbered by fives. 2. Much space is saved by printing the literature in small type at the head of the article; this is in Herzog a new feature and one worthy of general imitation. 3. Ezra Abbot is the subject of an appreciative article by Caspar René Gregory. Several persons stood higher in the estimation of scholars than they could have done without Abbot's help. He was the virtual author of more books than he put his name to. 4. Some changes in cross references and in names of revisers of articles. 5. Several new articles much more elaborate than the corresponding ones in the sec-

ond edition, and arguing that unless the editor is very careful he will find his space badly overrun.

Welcome to the third edition of Herzog! May it sustain its deservedly high reputation in its new issue!

SAMUEL MACAULEY JACKSON.

### **Critical Commentary on Mark.**

In a previous number (November, 1895) the general purposes and characteristics of the International Critical Commentary were described at length. At the present time there is no need of repeating what was then said by a competent and learned reviewer. But it is with pleasure that we welcome an addition to the series: *A Critical and Exegetical Commentary on the Gospel according to St. Mark*, by the Rev. Ezra P. Gould, S.T.D., Professor of the New Testament Literature and Language, in the Divinity School of the Protestant Episcopal Church, at Philadelphia. The importance of the work and of the subject arises from a two-fold consideration. The Gospel itself is the most lifelike and real of all, and it bears the marks of an eye-witness in many of its phrases and presentations; but, besides, it is the source used by the writers of the other gospels, and hence it holds a primary position in the solution of the Synoptic problem. These considerations were present with the writer of this volume, and have given him impulse and inspiration in his work. Whether he has made all the use possible or justifiable of them is a question that different readers will answer variously. We think that the error has been on the side of reticence, and that more might have been made of the relations of the Gospel to its fellows than has been. But the exposition of the text is clear and brief. There is little or no padding, and the fifty pages of introduction and three hundred of comment are not out of proportion to the size and importance of the original. It is a work intended primarily for the student, but it is so arranged that any reader may gain advantage from its use. Account is taken of recent critical work, and the book is thus well

abreast of the times. (New York : Charles Scribner's Sons, \$2.75 net.)

### Criticism Popularized.

If one would realize how great a change has been wrought by the work of modern critics in connection with the history of the people of Israel, no better means could be found than to compare one of the old histories with a recent volume entitled *The Jewish Scriptures*, by Amos Kidder Fiske. The average reader who has sufficient interest in the subject, combined with a proper amount of antecedent knowledge, to follow the author's delineation, will probably be much struck by the change of attitude as well as of conception. At times Mr. Fiske is flippant and at times quite sarcastic and cynical, but it is not with his flings at Old Testament characters that we are now concerned. These are heard also in Christian pulpits as well as in printed books. The average reader, and particularly the reader who has been led on the historical accounts that have been in vogue time out of mind, will be well-nigh startled and confounded by the repeated use of such words as legend and myth. These terms are of frequent occurrence, and their employment is based on an assumption that no contemporary documents contained any such accounts, and that these were preserved only by oral tradition. It is just this assumption that gives color to the replies of such men as Sayce, who pose as having overthrown the basis of criticism by showing the *possibility* of contemporary records, though in reality critical results do not depend upon the contrary postulate. The present portrayal is thus somewhat startling, but it is clearly written and will serve a distinct purpose. The author does not pretend to special technical knowledge, but depends on the work of others for his materials. It is a question of choice authorities, and here it may be believed that he has not been entirely wise in all respects. The scope of the whole can scarcely be better stated than in the writer's own words: "The plan of the work has been to extricate the story of the life of

the people of Israel from the tangled web into which it was wrought by the writers of half a thousand years, and, with such aid as may be got from other sources, to make a plain delineation of it as a background upon which to exhibit the designs of those writers; and then to place the several books of the great composite volume in their proper setting, so as to reveal their origin, character, and purpose as clearly as this can now be done." (New York: Charles Scribner's Sons, 1896. \$1.50.)

#### **Agnosticism.**

Professor Jacob G. Schurman, President of Cornell University, is well known as an able disputant upon this subject. His Winkley Lectures on "Belief in God," delivered some year or two ago at Andover Seminary, quite established his reputation. In a little volume recently published, under the title *Agnosticism and Religion*, he discusses in three papers other phases of the subject. The titles of the chapters are: "Huxley and Scientific Agnosticism," "Philosophical Agnosticism," and "Spiritual Religion." They are well written, clear and distinct, and they form valuable contributions to the literature which is accumulating in a department within which much of the religious debate of the future is to occur. There will be many who will not agree with the author in giving up as much as he does of what has been considered essential, but there can be no doubt that the stripping process has begun, and that in the future we shall have less, not more of dogma. (New York: Scribner's Sons. \$1.00.)

#### **A Parable.**

The sermon preached by *The Supply at Saint Agatha's*, as a recent volume of Elizabeth Stuart Phelps is called, was one which suited all the various persons who heard it, high and low, rich and poor, good and bad. But it could not have been more wonderful than the book itself, which promises to be as capable of adaptation to personal points of view. Perhaps no two will exactly

agree in the interpretation of the writer's purpose, but to us it seems to be a parable teaching the adaptability of the Gospel to all human wants, and the absolute equality of all men before the eye of the great Father. It is a dainty volume, and the contents are even more attractive than the exterior. (Boston and New York: Houghton, Mifflin & Co. \$1.00.)

#### Minor Notices.

Professor Revere F. Weidner, D.D., LL.D., has continued his series of volumes on theological science by a treatment of dogmatic theology. The most recent volume is *An Introduction to Dogmatic Theology based on Luthardt*, which is in its second edition. It is a work intended primarily for Lutheran theological students. Considerably over half of the book is devoted to the history of dogmatics, and only a small portion to the subject of introduction proper. It is written in brief sections, and is principally punctuated with quotation marks. Being "based on Luthardt," and not a piece of original work, it is not at all as satisfactory as it might be, and the enumeration of theological writers we regard as the most valuable feature of the whole. (Revell Co. \$2.00.)

The impression made by reading "The Life of Christ," by Cunningham Geikie, when it first appeared, has remained most vivid through the intervening years. Its verisimilitude was striking, and the picture that it presented was like that of life. Equally well known, probably, are the author's "Hours with the Bible," and, more recently, the "New Testament Hours," the third volume of which is before us under the title *The Apostles, their Lives and Letters*. This volume is entirely taken up with an account of Paul, giving a rehearsal of his life and letters from 55 A.D. at Antioch, till the close of his life in 64 A.D. The usual chronology is followed, and in the chronological scheme a place is found for a journey to Spain, though it does not appear in the text or index. To Sunday-school teachers the book promises to be of very con-

siderable interest and profit, and its method of exposition of the Epistles is most concise and excellent. May it find many readers. (New York : James Pott & Co. \$1.50.)

Well does the present writer remember an address delivered by Rev. William G. Puddefoot, Field Secretary of the (Congregational) Home Missionary Society, descriptive of the work of the pioneer missionary among the pineries of Wisconsin. The picture was something frightful, and it was made so intentionally, in order that the truth might be impressed upon a chapelful of theological students. In a volume entitled *The Minute Man on the Frontier*, Mr. Puddefoot has brought together a very considerable amount of reminiscence covering many years' labors in the Northwest, West, Southwest, and South. The "minute man" is the missionary, and his work is varied and exacting, full of hardship and self-denial. This volume will do a good service if it shall open the eyes of men to the needs of their own land in the matter of evangelization. Unfortunately the book is very defective in arrangement, though full of matter. (Boston and New York : Thomas Y. Crowell & Co. \$1.25.)

The Rev. David O. Mears, D.D., has published a book called *Inspired through Suffering*, to inculcate the lesson of the "value of courage in the hard paths of life." It is, however, by no means a work embodying the principles of stoicism, but of Christian resignation and fortitude. The school of God's providence is intended for the education of men and women equal to the trials of every-day life, and the highest form of aid to others comes through denial of self. The lessons of this book tend to show that men's troubles are designed to make them larger and stronger ; more accessible to those who need their help. (New York and Chicago : Revell Co. 75 cents.)

The motto of a recent sermon by a Jewish rabbi was "one world at a time." There are phases of that motto which are perfectly justifiable, and there are

others which are fundamentally opposed to the spirit and genius of Christianity. "Other-worldliness" has a sphere of its own even in the affairs of this life, and it has a tremendous incentive power in the midst of every-day duties. This is the thought at the basis of a recent volume by Rev. David Gregg, D.D., pastor of the Lafayette Avenue Presbyterian Church of Brooklyn. He calls it *The Heaven-Life*, or stimulus for two worlds. He treats of its presuppositions and its occupations, and of the mutual influences exerted by the present and the future life. He combats the idea that we are left in total ignorance of what that life is to be, and shows how the lines of influence extend back and forth between the seen and the unseen, encouraging and aiding in the accomplishment and in the attainment of that which is highest and best. (Revell Co. 75 cents.)

In opening a volume whose title-page reads as follows: "*The Angel and the Vision; or, the New Christian Commission*, by Christopher," our eyes rested upon the following words: "Peter went up upon the housetop to pray, and that prayer became a water-spout to catch the rain of Divine blessing, a lightning-rod for the electric currents of Divine truth, a ladder for the descending angels of Divine Providence. . . ." We confess that the prospect was not cheering, and that not having been specially and irresistibly drawn to the book's perusal in full, we are not in a position to recommend it without reserve to others. It contains good things doubtless, but the "vision" which the author saw is not as striking as that which Peter saw upon the housetop, and which the author proposes to expound for the instruction of men of the present time. (Revell Co. 75 cents.)

*The Acts of the Holy Spirit*, by Dr. Arthur T. Pier-son, is described in the sub-title as "an examination of the active mission and ministry of the Spirit of God, the Divine Paraclete, as set forth in the Acts of the Apostles." It consists of a running comment, with further remarks upon those passages of Acts in which



the influence or guidance of the Spirit is mentioned. It is thus a commentary on the promise of Jesus with regard to the Comforter. The truth which Dr. Pier-son thus sets forth he calls "a discovery made by the writer," but it scarcely strikes the reader as being so novel a matter. If the subject be only followed further into the sub-apostolic age, the author may find still more startling "discoveries" awaiting him in the universal Christian dependence upon the voice of the Holy Spirit—a dependence so complete as to have been the expression of the entire Christian consciousness of the period and its most prominent characteristic. (Revell Co., 75 cents.)

The Fleming H. Revell Co. (New York and Chicago) has sent us a book of a decidedly novel character, one out of the ordinary line. It is an annotated diary, not of an ordinary man in our own land, but of a Japanese convert who has opened to us the story of the beginning and progress of the spiritual life of Christianity in his soul. The title of the volume is *The Diary of a Japanese Convert*, followed by an almost unpronounceable name in the shape of Kanzō Uchimura. The volume contains also the impressions made upon the writer's mind by the sights and scenes of American Christendom, and some of the criticisms are decidedly scathing. Written in English, the book bears some traces of the author's native idiom, which add to the interest with which it is perused. Quaint incidents and unusual conceptions cause an occasional smile, while the sincerity of the writer wins the admiration of the reader. (\$1.00.)

To a large circle of readers the announcement will come with no small degree of pleasure that Dean Farrar has prepared another historical tale, a companion to his "Darkness and Dawn," which appeared three or four years ago. The former volume dealt with the times of Nero, a period well described by the title of the book. The present is *Gathering Clouds*, and it is a tale laid in the days of St. Chrysostom. The two volumes are companions, and at the same time counter-

parts. Their situations are opposites, but their lessons are really the same. The author presents not only a story of interest, but one which has sad lessons which have been impressed by history: how, after the triumph of Christianity on account of its purity, the world succeeded in entering again into the Church, and how it "partly even triumphed over the nominal Church." The book is beautifully printed, and it is full of information, historical, archæological, personal, and general. (Longmans, Green & Co. \$2.00.)

We have received from the Hartford Seminary Press a pamphlet by Rev. Myron Winslow Adams, containing two theses submitted to the Seminary at Hartford for the degree of doctor of philosophy. The subjects treated are "St. Paul's Vocabulary" and "St. Paul as a Former of Words." The former contains, after a brief introduction, a list of 816 words used by Paul alone, with references, and a list of 1662 words used by Paul and other New Testament writers also. The second paper is the more interesting of the two, but each contains material for the student of lexicography, as well as to the investigator of New Testament conceptions.

## SUBJECT INDEX TO THEOLOGICAL PERIODICALS.

### ABBREVIATIONS USED IN THIS RECORD.

Af. M. E. R.	African M. E. Church Review. (Quarterly.)	Meth. R. So.	Methodist Review, South (Quarterly.)
Am. Cath. Q. R.	American Catholic Quarterly Review.	Miss. H.	Missionary Herald.
Bapt. Q.	Baptist Quarterly Review.	Miss. R.	Missionary Review.
Bib. Sac.	Bibliotheca Sacra. (Quarterly.)	New Chr. Q.	New Christian Quarterly.
Bib. W.	Biblical World.	New W.	The New World. (Quarterly.)
Can. M. R.	Canadian Methodist Review. (Bi-monthly.)	Our D.	Our Day.
Char. R.	Charities Review.	Prot. Ep. R.	Protestant Epils. Review.
Chr. L.	Christian Literature.	Pre. M.	Preacher's Magazine.
Church Q. R.	Church Quarterly Review.	Presb. Q.	Presbyterian Quarterly.
Ex.	Expositor.	Presb. Ref. R.	Presbyterian and Reformed Review. (Quarterly.)
Ex. T.	Expository Times.	Ref. Q.	Reformed Quarterly Review.
Hom. R.	Homiletic Review.	Sunday M.	Sunday Magazine.
Luth. C. R.	Lutheran Church Review.	Treas.	The Treasury.
Luth. Q.	Lutheran Quarterly.	Yale R.	The Yale Review. (Quarterly.)
Meth. R.	Methodist Review. (Bi-monthly.)		

Unless otherwise specified, all references are to the May number of periodicals.

**Anglican orders.** Church Q. R. (Apr.).

**Apollonius**, the martyr, Recently discovered apology of. (C. G. Hebermann) Am. Cath. Q. R. (Apr.).

- Asia, Central, Unevangelized. (A. Neve) Miss.R.  
 Augustine and the Pelagian controversy. (B. B. Warfield) Chr.L.  
 Balfour's philosophy. (St. G. Mivart) Am.Cath.Q.R. (Apr.).  
 Banqueting house, In the. (M. G. Pearse) Pre.M.  
 Browning's "Abt Vogler." (M. A. Yule) Ex.T.  
 Buddhism, Nine centuries of. (B. F. Shawe) Miss.R.  
 Buddhism and song, Concerning. (C. C. Converse) Hom.R.  
 Butler, James G. Treas.  
 Chippewas of Lake Superior. (R. R. Elliott) Am.Cath.Q.R. (Apr.).  
 Christ, Preaching. (M. L. Young) Ref.Q. (Apr.).  
 "Christ, Unknown life of," Chief Lama of Himis on the alleged.  
 (J. A. Douglas; F. M. Müller) Chr.L.  
 Christ preaching to the spirits in prison. (R. G. Balfour) Ex.T.  
 Christ's person, Inductive method in the study of. (M. H. Valentine)  
 Hom.R.  
 Christianity, Triumph of. (J. H. Barrows) Hom.R.  
 Christians under Turkish rule. (B. J. Clinch) Am.Cath.Q.R. (Apr.).  
 Church of England, Constitutional history of the. Church.Q.R. (Apr.).  
 Clergy, studies of the, Bishop Ellicott on the. Church.Q.R. (Apr.).  
 Congregationalists. (C. H. Small) Treas.  
 Deluge, biblical account of the, Natural facts illustrative of the.  
 (J. W. Dawson) Hom.R.  
 Dryden, John. (T. W. Hunt) Treas.  
 Education, elementary, in Ireland, Denominational tendency of state-  
 aided. Church.Q.R. (Apr.).  
 Educational bill. Church.Q.R. (Apr.).  
 Egypt, Silent centuries in. (J. F. McCurdy) Hom.R.  
 Evolution, Divine. (H. Macmillan) Ex.  
 Farming, Vacant lot. Treas.  
 France, Scotland's service to. (W. J. Onahan) Am.Cath.Q.R. (Apr.).  
 Franco-Prussian war of 1870-71. (R. C. Schiedt) Ref.Q. (Apr.).  
 Genesis, book of, Archæological commentary on the. (A. H. Sayce)  
 Ex.T.  
 Gladstone's Butler. (J. Cooper) Ref.Q. (Apr.).  
 God in the constitution. (A. E. Truxal) Ref.Q. (Apr.).  
 Gurneys of Earlham. Church.Q.R. (Apr.).  
 Heber, Bishop Church.Q.R. (Apr.).  
 Hebrews, Epistle to the. (J. T. Marshall) Bib.W.  
 Higher criticism. (E. N. Kremer) Ref.Q. (Apr.).  
 Hughes, Thomas. Treas.  
 Hymns, Characteristic origin of. (D. Wortman) Hom.R.  
 Japan, How matters look on returning to. (J. H. DeForest) Miss.H.  
 Jerusalem and thereabouts. (A. K. Parker) Bib.W.  
 Jesus mirrored in Matthew, Mark and Luke. (A. B. Bruce) Ex.  
 John, Epistles of. (E. D. Burton) Bib.W.  
 Kenrick, Peter Richard. (P. J. R.) Am.Cath.Q.R. (Apr.).  
 Landscape, Lesson of. (J. Kendal) Am.Cath.Q.R. (Apr.).  
 Like-minded. (R. W. Dale) Ex.  
 Malaysia, Missionary work in. (S. L. Baldwin) Miss.R.  
 Manning, Cardinal, and the Catholic revival. (A. M. Fairbairn) Chr.L.  
 Memorial day. (B. Hart) Treas.  
 Mexico, Why a mission in. (J. D. Eaton) Miss.H.  
 Missionary expedition, First, and its century's fruit. (G. Smith)  
 Miss.R.

- Missions**, New programme of. (E. H. Jones) Miss.R.  
**Money** and the rule of Christian giving, Christ's teaching about. (J. Johnson) Miss.R.  
**Monuments**, Principles embodied in. Treas.  
**Monument's** message. (C. E. Allison) Pre.M.  
**Moses**, Last words of. (R. G. Moulton) Bib.W.  
**Old Testament**, Means toward arriving at a more correct Hebrew text of the. (H. A. Redpath) Ex.  
**Paul**, St., Fixed date in the life of. (W. M. Ramsay) Ex.  
**Preacher**, Ideal. (B. Whitefoord) Ex.  
**Prophecy**, Old Testament. (W. R. Harper) Bib.W.  
**Psalms**, Theology of the. (W. T. Davison) Ex.T.  
**Purcell's** "Life of Cardinal Manning." ChurchQ.R. (Apr.).  
**Purcell's** "Life of Manning." (T. F. Galwey and A. F. Marshall) Am.Cath.Q.R. (Apr.).  
**Pyrenees**, French. ChurchQ.R. (Apr.).  
**Rae's** "Life of Adam Smith." ChurchQ.R. (Apr.).  
**Religious** forces of the United States. (H. K. Carroll) Chr.L.  
**Religious** people, Offence of. (I. Maclaren) Chr.L.  
**Revised** version, Doctrinal significance of the. (G. Milligan) Ex.T.  
**Rimes** cléricales. (H. T. Henry) Am.Cath.Q.R. (Apr.).  
**Romans** viii. 33, 34, Interpretation of. (A. Roberts) Ex.  
**Rome** fifty years ago. (P. Schaff) Hom.R.  
**Rome** or naturalism. (A. F. Hewit) Am.Cath.Q.R. (Apr.).  
**S. Francis de Sales**: doctor of the Church. Chr.L.  
**Sanday**, William. (J.V. Bartlett) Chr.L.  
**Science**, warfare of, Newer chapter in the. (J. B. Thomas) Hom.R.  
**Scotland's** service to France. (W. J. Onahan) Am.Cath.Q.R. (Apr.).  
**Sermon**, Oldest Christian. (C. Clemen) Ex.  
**Services**, Shortened. ChurchQ.R. (Apr.).  
**Siam** and Laos, Missions in. (F. F. Ellinwood) Miss.R.  
**Social** reform, Old Testament in its relation to. (P. Vollmer) Ref.Q.R. (Apr.).  
**Sonship**, Our divine. (W. C. Schaeffer) Ref.Q.R. (Apr.).  
**Suffering**, Problem of well-being and, in the Old Testament. (H. Creelman) Bib.W.  
**Unitarians**. (C. H. Small) Treas.  
**Universalists**. (C. H. Small) Treas.  
**Washington**, George. (R. H. Clarke) Am.Cath.Q.R. (Apr.).  
**World** kingdoms, Relation of the, to the kingdom of God. (A. T. Pierson) Miss.R.

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**Biblical World.**

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**Church Quarterly Review.**

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**The Expositor.**

London, May, 1896.

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**The Missionary Herald.**

Boston, May, 1896.

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**Missionary Review.**

New York, May, 1896.

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### **Preacher's Magazine.**

New York, May, 1896.

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### **Reformed Quarterly Review.**

Philadelphia, April, 1896.

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New York, May, 1896.

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## **LITERARY NOTES.**

MESSRS. T. & T. CLARK will have ready immediately the completing volume of the English series of Bishop Hefele's "History of the Councils of the

Church" (Volume V.), comprising the period from A.D. 626 to the close of the Second Council of Nicea, A.D. 787, with appendix and indices.

DR. H. E. JACOBS' "History of the Lutheran Church in the United States" has been translated into German by Rev. George J. Fritschel. It is being published by Bertelsmann, of Guetersloh, Germany, and the first part will appear in May.

MESSRS. WILLIAMS & NORGATE will shortly publish the second volume of Kittel's "History of the Hebrews," translated by the Rev. Hope W. Hogg and the Rev. E. B. Speirs, B.D., under the immediate supervision of Professor Cheyne, of Oxford. According to the *Publisher's Circular*, we have nothing in English corresponding to Professor Kittel's work, which, while written from the standpoint of the higher criticism, is eminently cautious in tone and gives special prominence to the data supplied by archæological research.

MESSRS. LONGMANS' announcement of forthcoming publications include the following: "Democracy and Liberty," two vols., by W. E. H. Lecky, M.P.; "Lectures on the Council of Trent delivered at Oxford," by the late Professor Froude; "The Roman See in the Early Church, and other Studies in Church History," by Canon Bright; "Christian Ethics," the Bampton Lectures for 1895, by the Rev. T. B. Strong.

THE *Reformirte Kirchenzeitung* has an article on the "Life of Cardinal Manning," which it describes, by the way, as "Biographie Karl Mannings." The writer quotes the *Bookman* to show the great hostility which the work has excited. "The English

people," he says, "have now an opportunity of knowing the real character of the man who regarded the conversion of England as the work of his life. For the history of modern ultramontaniam there could hardly be a better treasure store than the *Life of Manning*."

THE "Life of Benjamin Jowett," by Evelyn Abbott and Professor Lewis Campbell, two of his Balliol pupils and friends, is announced by Mr. John Murray.

### MAGAZINES.

THE ATLANTIC MONTHLY for June contains: "The Old Things," Henry James; "The 'Bird of the Musical Wing,'" Olive Thorne Miller; "The Humming-Bird," Ednah Proctor Clarke; "Letters of D. G. Rossetti," George Birkbeck Hill; "In a Famous French Home," Mary Argyle Taylor; "Lord Howe's Commission to Pacify the Colonies," Paul Leicester Ford; "The Price of a Cow," Elizabeth W. Bellamy; "Orestes Brownson," George Parsons Lathrop; "The Oubliette," Mary Hartwell Catherwood; "The Opera Before the Court of Reason," William F. Biddle; "The Flight of the Arrow," R. H. Stoddard; "The Whirligig of Fortune," T. R. Sullivan; "The Politician and the Public School," L. H. Jones; "Restriction of Immigration," Francis A. Walker; "Dr. Holmes—*Sic Sedebat*," "Recent Studies in American History."

THE contents of the June CENTURY are: "Joseph Jefferson as 'Dr. Pangloss,'" "Sargent and His Painting," William A. Coffin; "Sir George Tressady," Mrs. Humphry Ward; "The Return," L. Frank Tooker; "Lights

and Shadows of the Alhambra," Elizabeth Robins Pennell; "Mr. Keegan's Elopement," Winston Churchill; "The Harshaw Bride," Mary Hallock Foote; "Impressions of South Africa," James Bryce, M.P.; "Notes on City Government in St. Louis," Albert Shaw; "The 'Bronco Buster,'" Frederic Remington; "Life of Napoleon Bonaparte," William M. Sloane; "Sayings and Doings of the Todds," Viola Roseboro'; "Humor and Pathos of Presidential Conventions," Joseph B. Bishop.

LIPPINCOTT'S MAGAZINE for June contains: "From Clue to Climax," Will N. Harben; "Naval Warfare in 1896," Owen Hall; "Criminal Jurisprudence," I. J. Wistar; "A Fellow feeling," Edith Brower; "The Feigning of Death by Animals," James Weir; "Youthful Reading of Literary Men," Edith Dickson; "The Changeful Skies," Charles C. Abbott; "Woman in Business," Mary E. J. Kelley; "The End of a Career," Harry Irving Horton; "After Seeing a Poor Play," William Trowbridge Larned; "Timely," H. C. Stickney; "The Washingtons in Official Life," Anne Hollingsworth Wharton.

JUNE SCRIBNER'S contains: "The Troubadours," "In the Balkans," Henry Norman; "Sentimental Tommy," J. M. Barrie; "The Evolution of the Trotting Horse," Hamilton Busbey; "His College Life," William DeWitt Hyde; "The Home-held to the Wanderer," Grace Ellery Channing; "Vailima Table-talk," Isobel Strong; "The Captor of Old Pontomoc," Mary T. Earle; "A Letter to Town," H. C. Bunner; "The Passionate Shepherd to His Love," J. R. Weguelin; "At St. Mary's," Harry C. Hale.



## CHRONICLE, OBITUARY, AND CALENDAR.

COMPILED BY PROFESSOR GEORGE W. GILMORE, A.M.

## CHRONICLE.

(Closes on the 10th.)

- Mar. 9.—Celebration of Ninety-second Anniversary of the *British and Foreign Bible Society*, in London.
- Mar. 26.—Annual Convention of the *Boston Inter-Seminary Missionary Alliance*, at Episcopal Divinity School, Cambridge.
- Apr. 6-8.—Sixth Annual Conference on *Baptist Missions* in New York City.
- Apr. 9.—Tenth Anniversary of the *International Order of the King's Daughters and Sons*, in New York City.
- Apr. 9-10.—Annual Conference of *Professors of Protestant Episcopal Theological Seminaries*, in Virginia Theological Seminary.
- Apr. 9-11.—Meeting of the *American Oriental Society*, at Andover, Mass.
- Apr. 20-21.—National Union Convention of the *Scotch Young People's Societies of Christian Endeavor*, in Edinburgh.
- Apr. 20-23.—First National Congress of *Religious Education*, in Washington.
- Apr. 21.—Annual Meeting of the *Congregational Sunday-School and Publishing Society*, in Boston.
- Apr. 21-23.—Twenty-fifth Anniversary of the *Woman's Baptist Missionary Society of the West*, in Chicago.
- Apr. 22-23.—*International Arbitration Conference*, in Washington.
- Apr. 23-26.—*Ethical Congress* and Convention of *Ethical Societies*, in St. Louis.
- Apr. 23-May 1.—Anniversaries of the *Baptist Union of Great Britain and Ireland* and Affiliated Societies, in London, England.
- Apr. 26.—Second Annual Convention of the *Theosophical Society in America*, in New York City.
- Apr. 27.—Session of the *Presbyterian Synod of Great Britain*, in London.
- Apr. 27-28.—Seventh Annual Conference of *French Baptist Missionaries* of New England, at Fall River, Mass.
- Apr. 29-30.—Twenty-sixth Annual Assembly of the *Woman's Foreign Missionary Society*, of Presbyterian Church, in Portsmouth, O.
- May 1.—Session of the *Methodist Episcopal General Conference*, in Cleveland, O.
- May 2.—Public dedication of the New Site of *Columbia University*, in New York City.
- May 4.—Meeting of the *Methodist Episcopal Board of Education*, in Nashville.
- May 5.—Anniversary of the *British and Foreign Bible Society*, in London. Bishop Eden, of Dover, will preach the sermon.
- Celebration of the *Jubilee of Rev. William Henry Green, D.D., LL.D.*, as Instructor at Princeton Theological Seminary, in Princeton, N. J.
- May 6-8.—Fourth National Conference for *Good City Government*, in Baltimore.

May 8-14.—*Southern Baptist Convention*, in Chattanooga, Tenn.

*Mr. Morris K. Jesup*, of New

York, has been elected *President of the Sunday-School Union*, to succeed the late ex-Justice William Strong, recently deceased.

# EPISCOPALIAN.

*The Rev. E. A. Anderson* has been installed *Anglican Bishop of Riverina*.

*glican Bishop of Hokkaido, Japan.*

*The Rev. Philip Kemball Fyson* has been appointed An-

*The Rev. Patrick Foley* has been nominated *Roman Catholic Co-adjutor* to the *Bishop of Kildare and Leighlin*, Ireland.

# EDUCATIONAL—COLLEGES.

*The Rev. J. D. Hammond* has been elected *President of Wesleyan Female College*, to succeed Dr. T. H. Rowe, resigned.

*The Rev. Professor William Foster Pierce* has been elected *President of Kenyon College*.

# THEOLOGICAL SEMINARIES.

*The Rev. L. A. Fox, D.D.*, of Roanoke College, has been elected a *professor* in the The-

*ological Seminary of the United Lutheran Synod.*

# OBITUARY.

*Denison, Ven. George Anthony* (Anglican), at East Brent, England, Mar. 21, aged 91. He was educated at Christ Church, Oxford, graduating B.A., 1826, and M.A., 1828; was English essayist, 1829; ordained deacon and priest, 1832; was curate to the Bishop of Oxford, 1832-38; became vicar of Broadwindsor, 1838; appointed vicar of East Brent, 1845, and also examining chaplain to the Bishop of Bath and Wells; was made archdeacon of Taunton, 1851. He has held the last-named three positions since his appointment. His was a great figure in the English ecclesiastical world. He belonged to the "English Catholics," or High Church party, and was prosecuted, 1854-58, for maintaining the real presence. The case came to an end rather sud-

denly. The trial at first resulted against him, but on appeal to a higher court it turned out that the lower court had really convicted old Bishop Andrewes, as the most objectionable and the pivotal sentence was a quotation from the bishop's writings. The late Lord Lyttelton, in a facetious Latin epitaph composed in 1868, described him as "the unwearied, most zealous scourge of Whigs, Radicals, Rationalists, and Gladstonephiles," and as one who, "through whatsoever vicissitudes of things," remained "unchanged and unchangeable." The following translation of the epitaph by the Rev. Hely Smith, as remarkable as the original, has been reproduced widely in England since the archdeacon's death:

At rest, at last—the last thing that  
would suit him—  
Lies Taunton's arch-archdeacon.  
They repute him  
St. George revived—this time without  
the dragon.  
A choicer spirit never passed a flagon.  
Whigs, Radicals, and Rationalists, he  
knew  
Well how to lash, and all the Glad-  
stone crew.  
His ready wit and sprightly conversa-  
tion  
Furnished the Attic salt for Convoca-  
tion.  
In cutting barons up—both peers and  
steers,  
East Brent and Hagley learnt he'd no  
compeers:  
He mined *me* up in no time, and the  
beasts  
He carved each autumn at the East  
Brent feasts.  
To every change a most unflinching  
foe,  
His answer—stereotyped—was always  
No.  
Church, State, and all besides, and all  
the rest  
Stir not, nor touch—whatever is its  
best.  
A better fisherman you never saw.  
Himself the judge, he'd not a single  
flaw.  
'Mid scenes that shifted, thoughts that  
widely ranged,  
He lived unchangeable and died un-  
changed.

*Fullonton, Rev. John* (Free Bap-  
tist), *D.D.* (Dartmouth College,  
1862), at Lewiston, Me., Apr.  
17, aged 83. He was gradu-  
ated from Dartmouth College,  
1840, and from the Biblical  
School, Whitestown, N. Y.,  
1849; became principal of the  
North Parsonsfield Academy,  
Me., 1840; of the Whitestown  
Seminary, N. Y., 1843; profes-  
sor in the Free Baptist Theo-  
logical School (first at Whites-  
town, N. Y., subsequently re-  
moved to New Hampdown,  
N. H., now a department of  
Bates College, Maine), 1851;  
was chaplain of the New Hamp-  
shire Legislature, 1863, and a  
member of the House in that  
legislature, 1867. He became  
assistant editor of the *Morning  
Star* in 1839, and remained  
connected with it till his death.

*McCorkle, Rev. William A.*  
(Presbyterian), *D.D.*, in De-  
troit, Mich., Apr. 12, aged 73.  
He was graduated from Wa-  
bash College, 1850; was tutor  
in Wabash College, 1851-52;  
studied at Andover and Lane  
Theological Seminaries; was  
ordained and called as pastor  
of the Presbyterian Church in  
Attica, Ind., 1853; became  
agent of the American Tract  
Society, 1854; took up home  
mission work in Superior, Wis.,  
1856; accepted pastorate at  
Marshall, Mich., 1858; became  
assistant pastor of First Church,  
Detroit, 1865, and pastor, 1868;  
accepted call to Third Presby-  
terian Church, Boston, 1871;  
became assistant pastor Second  
Church, Princeton, N. J., 1874;  
received call to Lake Forest,  
Ill., 1878; accepted pastorate  
of Reformed Dutch Church at  
Nyack, N. Y., 1879; removed  
to care of Presbyterian Church  
at Ypsilanti, Mich., 1882; re-  
tired and removed to Detroit,  
1887, becoming stated clerk and  
treasurer of the Detroit Presby-  
tery.

*Leacock, Rev. B. B.* (Reformed  
Episcopal), *D.D.* (Rutgers Col-  
lege, 1874), in Barbados, about  
Mar. 10, aged 72. He was born  
in Barbados, but came to the  
States in 1835; was graduated  
from Rutgers College, N. J.,  
1847, and from the Episcopal  
Seminary in Virginia, 1851;  
was ordained deacon, 1851, and  
presbyter, 1852; was called im-  
mediately to Mobile, Ala.; re-  
moved to Philadelphia, 1856,  
and supplied St. Peter's Church;  
was called to St. Stephen's  
Church, Harrisburgh, 1857; re-  
moved to New York City, and  
took up work in connection with  
the mission of the Church of  
the Epiphany in Stanton Street,  
1867; assisted in the organiza-

tion of the Reformed Episcopal Church, 1873; accepted a call to the church in Newburgh, N. Y., 1876, but was obliged to retire after a few years; he removed to Baltimore in 1886, and though he took no church, he continued in close connection with mission work till ill-health and blindness compelled absolute retirement.

*Ryan, Rt. Rev. Stephen Vincent* (Roman Catholic), in Buffalo, N. Y., Apr. 10, aged 71. He was educated at the Seminary of St. Charles Borromeo, Philadelphia, and entered the congregation of the Missionary Lazarists, Cape Girardeau, Mo.; was ordained to the priesthood, 1849, and became professor at St. Mary of the Barrens, and afterward at Cape Girardeau; was elected president of St. Vincent's College, at Cape Girardeau, and in 1857 was Visitor of the Lazarists of the United States; he was consecrated Bishop of Buffalo, 1868.

*Stockbridge, Rev. John Calvin* (Baptist), D.D. (Harvard College, 1859), in Providence, R. I., Apr. 3, aged 78. He was born in Yarmouth, Me.; studied at Bowdoin College, but graduated from Brown University, 1838; was principal of the Academy in Cummington, Mass., 1838; of the Ladies' Seminary at Warren, R. I., 1839; was graduated from Newton Theological Seminary, 1844, and at once settled as pastor in Waterville; was called to Woburn, Mass., 1847; after five years supplied the First Church in Providence, R. I.; was subsequently called to the Charles Street Church, Boston, resigning in 1861; became pastor of the Free Street Church, Portland, Me., 1865; removed to Providence, R. I., 1867, to the

care of a young ladies' select school, where he remained for ten years; acted for three years as pastor of the Third Church in Providence; was chosen trustee of Brown University, 1886, a fellow in 1888, and registrar, 1889.

*Umsted, Rev. Justus Thomas* (Presbyterian), D.D. (New Windsor College, Maryland, 1884), at Coatesville, Pa., Mar. 27, aged 76. He was graduated from Princeton Theological Seminary, 1848; was stated supply at South Bend, Ind., 1848-49; was pastor at Muscatine, Ia., 1850-53; pastor at Keokuk, 1855-58; stated supply at Selma, Ala., 1859; pastor at Fagg's Manor, Chester County, Pa., 1860-72; at St. George's, Del., 1872-76; at Smyrna, Del., 1877-87; at White Haven, Lehigh County, Pa., 1887-92; retired and settled at Coatesville, Pa., 1892.

*Yerkes, Rev. Stephen* (Presbyterian), D.D. (La Grange College, Tenn.), in Danville, Ky., Mar. 28, aged 79. He was graduated from Yale College, 1837; removed to Baltimore and took up the work of teaching; studied theology privately and was licensed in Baltimore, 1840; continued to teach in Harford County till he was called as professor of Greek in Transylvania University, Lexington, Ky., 1852; in connection with his work there he was pastor of Bethel Church; was called to the Danville Theological Seminary as professor of Oriental and Biblical Literature, 1857; and as professor of Biblical Literature and Exegetical Theology in 1869.

*Addison, Rev. Thomas G.* (Prot-  
estant Episcopal), D.D. (William and Mary College), in

- Washington, D. C., Apr. 3, aged 64.
- Amos, Rev. James* (Anglican), *M.A.* (Eton and Clare College), in London, Mar. 18, aged 67.
- Carson, Rev. Webster Wellington* (Presbyterian), *D.D.*, in Detroit, Mich., Apr. 7, aged 51.
- Davenport, Rev. John Radcliffe* (Protestant Episcopal), *D.D.* (Columbia College), in Philadelphia (?), Apr. 13.
- Doherty, Rev. John Julius* (Roman Catholic), *D.D.*, at Honesdale, Pa., aged 76.
- Eastman, Rev. George C. V.* (Protestant Episcopal), *D.D.*, at Benton Harbor, Mich., aged 89.
- Harrison, Rev. William Marshall* (Protestant Episcopal), chaplain of the Episcopal Hospital, in Philadelphia, Apr. 9.
- Holman, Rev. Sullivan* (Methodist Episcopal), at Nashua, N. H., Apr. 16.
- Hutchison, Rev. Joseph M.* (United Presbyterian), *D.D.*, at Jeffersonville, Ind., Apr. 2, aged 60.
- Jenkins, Rev. R. C.* (Anglican), Canon of Canterbury, at Lymping, England, Mar. 26.
- McKee, Rev. Joseph* (Lutheran), in Los Angeles, Cal., Apr. 11, aged 85.
- Morison, Rev. John H.* (Unitarian), *D.D.*, in Boston, Apr. 26.
- Parkman, Rev. Charles McDonough* (Protestant Episcopal), in Elizabeth, N. J., Apr. 21, aged 69.
- Rudge, Rev. Edward* (Anglican), *LL.B.*, in Matching, England, Mar. 28, aged 76.
- Stewart, Rev. Alexander* (Anglican), *A.M.*, in Orillia, Canada, aged 91.
- Whitelegge, Rev. William* (Anglican), in Lyderstone, England, Apr. 16, aged 77.
- Whitten, Rev. James Blair* (United Presbyterian), at Slippery Rock, Pa., Apr. 8, aged 65.
- Willey, Rev. Austin* (Congregationalist), at Northfield, Minn., aged 80.

## CALENDAR.

[The compiler will welcome notices of meetings of general importance and interest, provided such notices reach him before the 10th of the month prior to that in which the meetings are to take place. Exact dates and names of places, when and where the meetings are to be held, are desired.]

- June 2-3.—English *Clerical and Lay Evangelical Conference*, at Southport.
- June 2-4.—Eightieth Anniversary of the *Congregational College and Educational Society*, in Boston.
- Seventieth Anniversary of the *Congregational Home Missionary Society*.
- June 4-10.—Twenty-third Annual Meeting of the *National Conference of Charities and Corrections*, at Grand Rapids, Mich.
- June 5-9.—Annual Conference of *General Secretaries of the Young Men's Christian Association*, in Cleveland, O.
- June 10-17.—Convention of the *International Missionary*

- Union*, at Clifton Springs, N. Y.
- June 15.—Opening of the *Northfield Season*.
- June 17-26.—Sixth General Council of the *Alliance of Reformed Churches holding the Presbyterian System*, at Glasgow, Scotland.
- June 20-22.—*Reception to Delegates* to the International Sunday-School Convention, at Northfield.
- June 23-27.—International Triennial Convention of *Sunday-School Workers*, in Tremont Temple, Boston.
- June 24-25.—Second Conference of the *International Union of Women's Presbyterian Foreign Missionary Societies*, in Glasgow, Scotland.
- June 26-July 9.—*World's Student Conference*, at Northfield.
- June 27.—Opening of the *Twenty-third Chautauqua Season*.
- June 30-July 4.—Tenth International Conference of the *Evangelical Alliance*, in celebration of the Jubilee of the Alliance, in connection with the *Mildmay Conference*, in Exeter Hall and Mildmay Hall, London.
- July 6-10.—Thirty-fifth Annual Meeting of the *National Education Society*, at Buffalo, N. Y.
- July 7-11.—Tenth Annual Conference of *Christians of all Nations*, under the auspices of the British Evangelical Alliance, in London.
- July 7-28.—*Canadian Summer School*, at Kingston, Ont.
- July 8-13.—Fifteenth Annual Meeting of the United Societies of *Christian Endeavor* at Washington, D. C.
- July 10-20.—*Young Women's Conference* under the Auspices of the Young Women's Christian Association, at Northfield.
- July 12-Aug. 16.—*Catholic Summer School*, at Plattsburgh, N. Y.
- July 13-24.—Series of Lectures for *Clergy of Anglican and Affiliated Churches*, in Durham University, England.
- July 13-Aug. 10.—*Colorado Summer School of Philosophy*, at Colorado Springs.
- July 16-19.—Sixth International Convention of the *Baptist Young People's Union Association*, at Milwaukee.
- Epworth League* Convention of the Second General Conference District, at Ocean Grove, N. J.
- July 19-Aug. 4.—*Columbian Catholic Summer School*, in Madison, Wis.
- July 20.—Opening of the *Young Women's College Conference*, at Northfield.
- July 20-Aug. 1.—*New England Assembly*, at Lakeview.
- July 21-23.—Annual Meeting of the *Welsh Congregational Union*, at Bridgend, Glamorganshire.
- July 22-Aug. 2.—*Baptist Assembly of Christian Summer Schools*, at Pine Lake, Ind.
- July 23.—Annual *Pen Mar Lutheran Reunion*.
- July 23-Aug. 17.—*Christian Baptist Bethany Assembly Encampment*.
- July 30-Aug. 12.—General Conference for *Bible Study*, at Northfield.

## Christian Literature

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### Dr. Hunter's Lecture.

No. 2.

**HOW CONSUMPTION ARISES, AND IS NOW TREATED WITH GREAT SUCCESS.**

THE medical profession of the civilized world now concedes that consumption is always a disease of the lungs, and always caused by the bacillus germ. For hundreds of years it was believed to be a disease of the blood and general system, caused by inheritance, on which false theory it was treated by medicines given through the stomach, a treatment so inevitably fatal that the disease came to be regarded as incurable.

The "Germ Theory" of consumption was first promulgated by Dr. Martin in 1722, adopted by Dr. Barron in 1819, by Dr. Carmichael in 1836, by Professor Lanza in 1849, and by myself in 1851.

With these exceptions, the whole body of the profession held to the old doctrine and continued to oppose and deny the truth of the Germ Theory until after Dr. Robert Koch, of Berlin, in 1882, proved its indisputable truth by showing, in the diseased tissues and in the expectorated matter from the lungs of consumptives, the actual germ that produces the disease. But even then the new doctrine was not generally accepted, nor the old treatment changed. It was not until 1891 that it came to be publicly acknowledged by the medical schools as the only true theory. Consumption is now known to be caused by the bacillus germ, which feeds upon and destroys the substance of the lungs as maggots devour raw flesh.

From whence do the germs come? The atmosphere is filled with countless millions of differ-



ent kinds, each of which has its appointed mission in the economy of nature ; our bodies and all living things are consumed by them after death. They are harmless to the healthy body, but assail and prey upon all dead and diseased tissues.

The germs of the air are the cause of many different diseases, each receiving a name according to its kind—scald head, lepra vulgaris, ringworm, and the itch are common examples of germ disease.

Consumption is caused by the tubercle bacillus, a germ found in the air of all climates. In health the lungs are effectually guarded against the bacillus by the epithelium, a delicate membrane which lines the internal mucous surfaces of the air tubes and cells of the lungs ; just as the cuticle covers the exterior skin of the body.

The epithelium is the natural safeguard of the lungs. Without its protection every human being would get consumption and the earth be depopulated ; but while it remains unbroken the lungs are safe, and consumption cannot possibly arise.

The chief diseases which endanger the epithelium are catarrh, bronchitis, asthma, and pneumonia. You must first get a chronic inflammation of the lung surfaces severe enough to break and destroy the epithelium before you can get consumption. You may have chronic bronchitis a long time before the epithelium is broken. These diseases are the nursery from which consumption springs, and therefore always dangerous.

They are easily and quickly cured by local treatment applied to the lungs by inhalation, but never by stomach medication. After the epithelium is broken, and the germs have formed a lodgment in the lungs, no diet or

nursing, stomach medication or change of air can arrest the lung disease. Nothing short of the actual destruction of the germs and their expulsion from the lungs will save the patient's life. This is effected only by specific germicides applied directly to the germs and germ-infected parts by inhalation. Everything else inevitably fails.

*(To be continued.)*

ROBERT HUNTER, M.D.,  
117 West 45th Street, New York.

NOTE.—A pamphlet explaining Dr. Hunter's treatment of all lung complaints will be sent without charge to readers of CHRISTIAN LITERATURE by addressing him as above.

#### A Notable Store.

POSSIBLY the largest strictly dry-goods store in America is that of Messrs. Strawbridge & Clothier, Philadelphia. This firm, through its extensive advertising and accurate, trustworthy method of transacting business, has attained a success in mercantile life that is not equalled by many. The mail order department has customers at almost every post-office in the United States. Many of these customers have been gained through goods advertised at special prices. Almost every week a neat advertisement of a certain line of goods is sent out. The goods are accurately described, and the price—which invariably covers cost of mailing—is named. If the goods are not satisfactory to the buyer, they may be returned and the purchase money will be promptly refunded. None need fear to send for goods advertised over the name of Strawbridge & Clothier. In Philadelphia and throughout the country their name is a synonym for all that is just and fair in business.

### A Handsome Book.

IN J. F. Douthitt's "Manual of Art Decoration," just published, we read: "A debt that can never be repaid is owed by society to those who minister to its æsthetic element, to the painter, sculptor, architect, and decorator, who create the things of beauty that are joys forever. . . . In the city of New York it is certain that the art of decoration has been indebted to no one more than to the well-known J. F. Douthitt, of 286 Fifth Avenue, who has made its study and improvement his life work." This is the testimony of Miss Virginia Vaughan, and it does not lack corroboration. Mr. Douthitt's sumptuous book is a revelation to those who are not in touch with the progress being made in modern decorative art. Of course some schemes require a great deal of money for development, but the good artistic work that can be secured at a low price is surprising. Mr. Douthitt's individuality is strongly impressed upon all his work, which, as his taste is unerring, brings satisfaction with it.

### Reduced Rates to Washington.

THE Young People's Society of Christian Endeavor will hold their Annual Meeting in Washington, D. C., July 7th to 13th.

For this occasion the B. & O. R. R. Co. will sell tickets, from all points on its lines, east of the Ohio River to Washington, at one single fare for the round trip, July 6th to 8th inclusive; valid for return passage until July 15th inclusive, with the privilege of an additional extension until July 31st by depositing tickets with Joint Agent at Washington.

Tickets will also be on sale at stations of all connecting lines.

Delegates should not lose sight of the fact that all B. & O. trains run *via* Washington.

THE advertisement of the Ludwig Piano, on another page, should be read by every one who is or who expects to be interested in piano buying. We speak well within the truth when we say that it measures fully up to the standard in all the essentials that are found in the make-up of a first-class, high-grade piano of the present day. There are other pianos of which this can be said; but the low price at which it is sold puts the Ludwig far ahead of them. It is sold under the stiffest kind of a guarantee. Send for a catalogue, and compare this instrument with the others you may be considering.

TRY to forget the good things you have done and the benefits you have conferred. This is not only wise in itself, but when those you have favored and befriended betray you, the contemplation of their ingratitude will not pain you so deeply.

No man has time to squander. An idler is, and ever must be, a failure. What are we planning, what doing, what sacrificing?

THERE have been, during the past few months, advertisements in *CHRISTIAN LITERATURE* that should be of interest to all our subscribers. Some of them are in this issue. They are interesting because they are valuable. Look them up and see if they will not prove so to you.

THE demand for our April and May issues was so heavy that the edition for each of these months has been exhausted. We have been unable to supply them to new subscribers for some time. All new subscriptions, from this time, must begin with the June issue.

WRITE to our advertisers. They will be glad to reply. But be sure you mention *CHRISTIAN LITERATURE*.